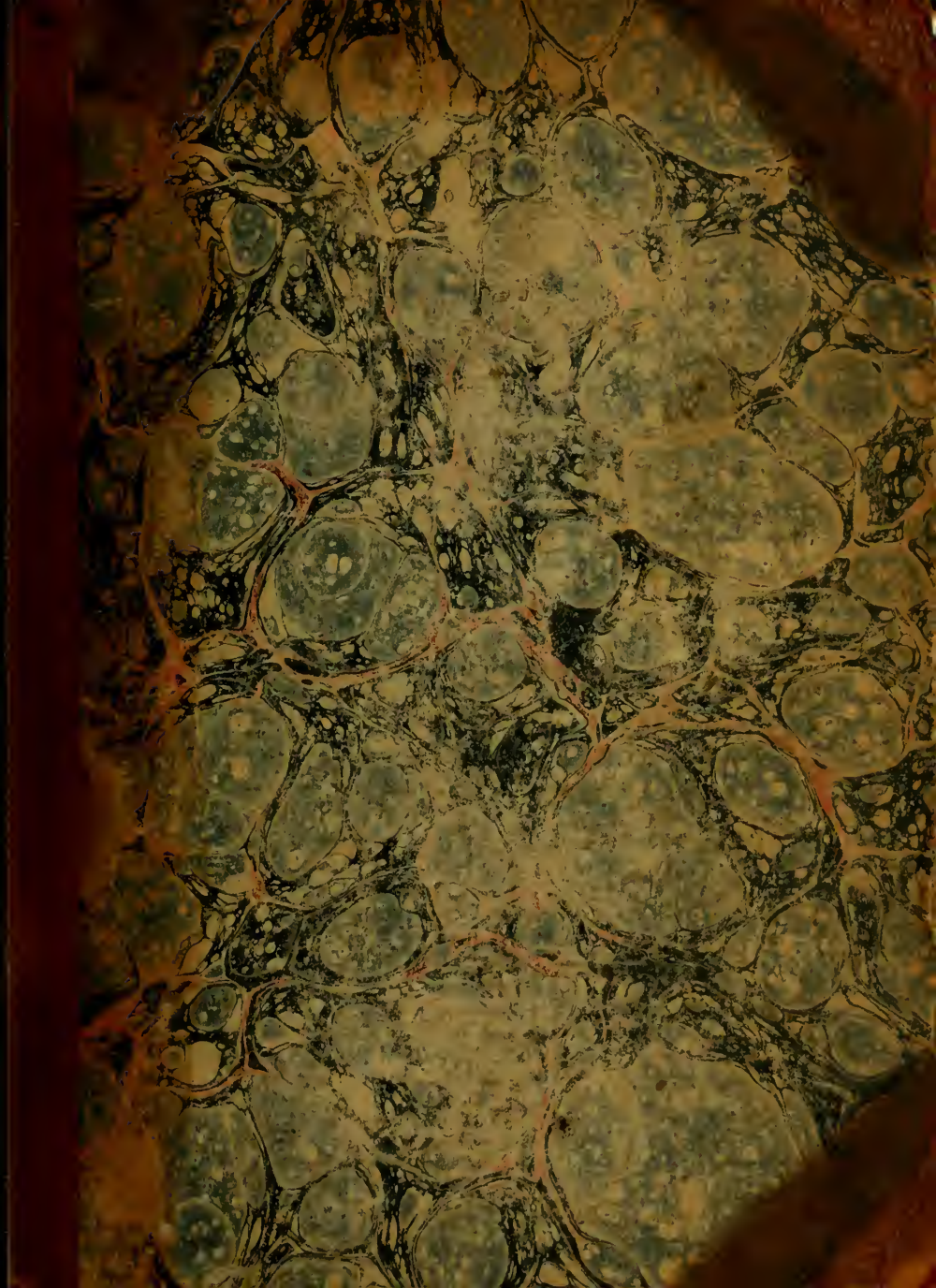

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Section 11417

Number

THE Lectures or daily Sermons, of that Reuerend Diuine, D. Iohn Caluine, Paſtor of the Church of God in Geneua, vpon the Prophet Ionas, by N. B. Student in Diuinitie.

Whereunto is annexed an excellent expoſition of the two laſt Epiſtles of S. Iohn, done in Latin by that worthy Doctor, Auguſt. Marlorate, and engliſhed by the ſame N.B.

Math. 12. 39.

An euill and adulterous generation, ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue that ſigne of the Prophet Ionas.

¶ *Imprinted at London for* Edward White, dwellyng at *the little North dore of Poules*, at the ſigne of the Gunne.

1578.

1750
1578
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¶ To the right honorable Sir Fraun-ces Walsingham knight, chiefe Secretary

to the Queenes moste excellent Maiestie, and of her Highnesse most Honorable priuie Counsell: And to the right Worshipful Sir John Broket, of Broket Hall, and Sir Henrie Cocke, Knightes, N. B. Minister of the vvord of God in the towne of Ridborne, wisheth grace and peace from God the father, through Iesus Christ.

THE first view of this small booke may moue you right honorable Sir, to deeme the same of small price if you mesure (as the common sorte of men do) the inward excellency by the outward appearāce. Which thing I confesse, at the first did some thing stay me from either the publishing or the exhibiting therof vnto anye manne: much lesse durst I presume to present the same vnto the sight of anye honorable personage. But when I more deepely considered the wisdome of godly men in our age, which iudge not the conscience all together by the coate, nor the booke by the bynding, I then endeuored without casting any moe doubtes, to make that common to others, which first I priuately red for mine owne commoditie. And truly if there be any thing that first moued me thereto, the ignoraunce together with the vanitie of many of our own people was one, who being vtterly vnskilfull of God and godlines, do yet apply their myndes to the vaine delightes of this flattering world, quite forget-

ting both the iustice of God which daily hangeth ouer them, and death which continually followeth and sodainly striketh them, yea, and eternall destruction which gapeth wide for them, and hopeth in the ende to swallow them. It grieued me to see what baites are layd for them by the world, death, and hell, (as pride of lyfe, and contempt of gods worde) of purpose to entangle both their soules and bodies. As touching pride of life, I nede not speake much thereof, it is to manifest.

Esai.1. *Mich.3.* *Rom.8.* What man seeth it not? who is he almost that is not infected with it? what nation is voyde of it? doe not heauen and earth and all creatures grone and grieue at it? do not all good men bewayle it, preachers crye out of it, and God redy to punish it? yes verily. As for contempt of gods word, is it not in most places found. Are not the ministers contemned, their preachings discredited, and their ministery skorned by papists and Ruffians, and olde cutters, called lusty and tall fellowes, who can sweare out a matter at a pinch, and blaspheme the sacred name of God most horriblie? Are not prophane Comedies and tragedies (most of them beyng monstrous lies) with great pompe celebrated, when the holy worde of God the foode of our soules (being preached) ought with reuerence to be heard? it is certainly true. We haue right honorable in many places the tables and tennis in steede of the Testament, the cardes in steede of the Catechisme, the boules in steede of the Bible: yea and that more is, men think they haue made a very good change. We see some men bestowe their time in writing, some in printing, and mo men in reading

Amos.8. *Mat.4.*

reading of vile & blaſphemous, or at leſt of prophan & friuolous bokes, ſuch as are that infamous legēd of K. Arthur (which with ſhame inough I heare to be newly imprinted) with the horrible actes of thoſe whoremaſters, Launcelot du Lake, Triſtram de Liones, Gareth of Orkney, Merlin, the lady of the Lake, with the vile and ſtinking ſtory of the Sangreal, of king Peleus, &c. ſome agayn ſtudy the liues of Huon of Burdeaux, and king Oberon, the king of the Fairies, of Valentine and Orſon, and the lady Cleremond, with the Iuggler Paccolet and king Trumpert, and the giant Ferragus: and the liues of the foure ſonnes of Aymon, with the worthy actes of Oliuer and Rouland, Guichard and Richard: ſome are expert in Beuis of Hampton that notable man, with the death of Boniface, Arundel and Trunchifice: ſome in the court of Venus, ſome in the Ieſtes of Skoggen the kinges dizzard: ſome in the ſubtelties of Howleglas, and Garagantua: ſome agayne (and to many) in the peſtilent pollicies of that Mahound Matchiauile: in the puddle of pleaſure, and Foliſt of hiſtories, and ſuch like, which doe manifeſtly ſhew that gods word is either ſhamefully neglected, or deſpitefully condemned. For if any good booke be writen, it lieth in the printers handes, ſmally regarded, ſeldome enquired after: ſo that the printer is ſcarce paied for the paper that goeth to the booke. And this maketh many printers which ſeeketh after gaynes, to take in hande rather thoſe thinges that are profitable to the purſe (though thei be rdiculous) & ſo ſatiffie mens humors, then to printe without profite thoſe bookes that

be godly: which being once printed, serue for nothing els but for waste paper, acceptable to very few. It could not therefore but grieue me, to see those enemies of mankinde, the World, Death, and Hell, so preuaile by their flattering illusions, that they haue drawen after them the most parte of the people at this day, yea and sought in time past, euen in my yongest yeres, to haue taken me in those their nettes together for company.

Ephe.6. Whereupon, I determined amongest others, to geue them one blow more with the sword of the spirit, the word of God, according to my duty, calling, & professi on, and to ring the Alarum bel together, with al godly preachers, vnto our sleepie country men, aduertising them of the approching of our deadly foes long agoe descried by the sermons and writinges of the Martirs. Once before this time I attempted by mine own booke lately published, to abandone the securitie of this our nation: the Lord graunt that it hath any thing awaked them. But now the second tyme I haue caused that Diuine Doctor of the Church, *Iohn Caluine*, the Lordes vigilant watchman, euen in our owne tongue to sound the trumpe, if by this meanes eyther he or I may geue them warning before their fall, to eschew these baytes of wily Sathan, who knoweth whether the Lorde by this meanes wil open the eyes of some men to see their owne sinnes and to be sory for the same? But if they be neuer the better, but rather the blynder, my conscience is discharged, and these few lines shalbe vnto their consciences a witnesse, that they are from henceforth without excuse before the throne of God: And I feare there

will

will bee denounced agaynst them the iudgementes of God, that it shall be more easie for the land of *Cathaia* at the last day, then for them. For in this discourse they might see:

The things that may in this booke be founde.

First, the sinnes of Niniueh, and in it their own sinnes.

2 Againe, the mercy of God in sending *Ionas* vnto the *Niniuites*, being haynous offenders, and thereby see that the Lord is also mercifull vnto themselues, that he warneth them of their fall by his preachers.

3 Then the disobedience of *Ionas* and his punishment, and thereby may they see a liuely image of the fall of Gods children vnto sinne, and Gods iustice euen vpon his seruauntes, to the ende to reclaime them, and not to condemne them.

To what end God punisheth his Children.

4 Also they might see here the working of gods spirite in *Ionas*, being in the bottom of the sea, and his deliuery, and thereby might they learne, that God by punishing his seruantes, maketh them more strong, and trieth their faith, and when they cry vnto him, he deliuereth them out of all their troubles.

5 And so agayne might they see how seuerely *Ionas* preached vnto the *Niniuites*, (hauing no commission to entreat of Gods mercy vnto them) and yet that kind of preaching wrought in them repentaunce, beyng the very ende why God sent *Ionas* vnto them (although *Ionas* considered it not) and also gods mercy in pardoning their sinnes. And by this might they learne, that though God speake angerly vnto vs, yet he neuer speaketh so, but for our profit, and will surely pardon our iniquities, if we from the hart repent vs of the same.

Lastly they might seehow Ionas beyng once forgeuen, yet eftsoone offended more grieuously, yea, and murmured agaynst God, and yet God vanquished him with reason, and of his great mercy forgaue him also that his sinne. And by this might they learn how fraile the children of God are, if they be not still gouerned by gods spirite, and how mercifull God is vnto those that be his, with many other things most necessary for all men. If they therefore neglect or contemne these things, let them know that they neglect the very word of the lord and their saluation, and so purchase to them selues eternall death. The lord therefore for his mercy sake, heale their blinde eyes, and helpe their vnbeliefe. Now right honorable, if I be asked what mooued me to dedicate these my labours vnto you: I must needes answer that the sweete and comfortable matter therein conteyned, (whereof I know your honour will be a willing partaker) and the good liking that you haue had alwayes of M. Caluines workes, together with my duetifull remembraunce of your honours friendship to me sometyme shewed, would haue forced me (if I had bene of my selfe vnwilling) humbly to haue submitted this worke vnto your honourable tuition (being the Lectures of M. Caluine most nere his sermons) vpon the prophet Ionas, by me now (at the earnest sute of some of my dere friendes) turned into our English tonge. The gift I confesse is but small, but I desire your honour to accept it in good part, as the gift of him that remaineth still (notwithstanding this) bound vnto you. And as touching you, right worshipfull

knightes

knightes and Christian gentlemen, many causes there be, why you also shoulde be partakers of these fruitefull sermons or lectures. The one is to the ende, that sith the moste parte of you haue heardé my lectures or readinge vppon Iosua, Daniell, Ionas and Malachie you might also by readinge this booke, call to remembraunce, to youre comfortes, some of the thinges which then you heardé at my mouthe. A nother cause is, that excellent doctrine of the prophet Ionas not vnmeete for your callinges: and agayne the great studie which you haue to further and promoote the glory of god: And further your manifoulde frinshipes vnto me declared at sundry times, as webin defending the trueth by me vttered, & in studiyng to benifit me both in your wordes and deedes, as also your daylie desires to doe me good, as wel openly to me protested as secretly intended, I omitte now other causes contentinge my selfe with these fewe, which certainelie ought to binde any Christian that knoweth you, and is like case bound vnto you as am I, (and againe is of abilitie) to dedicate his labours vnto you alone: which thoughe I haue not donne, yet am I parswaded that you will (according to your good natures) take the matter well, as it was by me mente, to this ende, that sithe you are ioyned together in this worke with a man of honor (whom I know both you loue & honor in the Lord) you wil also ioyne together with him in folowing the gospel, and defending the same, at al times when it shal haue neede, & also make accounte of me to be alwayes redie, when the Lorde shall geue me occasion, to testi-

fie vnto all humilitie and reuerence of your worship-
full good willes, vnto me shewed, as well in other of
my workes, as in this so. Thus therefore Right hono-
rable and worshipfull, for this time I ende, making my
prieres vnto God for you, that as he hath by his proui-
dence caused your names by me his seruant to be men-
tioned in the preface to this one booke, so he will also
vouchsafe, to linke you all together in perfect frinship
the bonde of perfection, and increase his graces in you,
maintaine your estates and blisse your callinges,
houlde vp your houses and aduance your seates in this
Israel of god, to the benifit of the church, to the ioye
of the Queenes most excellente maiestie, (whom god
longe continewe amongst vs) to the terror of the
wicked, and the encoraging of the godlie, and finally
to your owne eternall comfortes Amen. From my
house in Ridborn this 11. of Ianuarie. 1577.

Your Honors and Worships
most humble in the Lorde
Christ. *Nath. Baxterus.*

Baxters complaint, with an admonition to the Reader.

TO see the Doue of Architas, being all of woodde to flie,
To heare Albertus brazen head to speake effectuallie:
To view th'Aegiptian Arnuphus, with wings the clowds to pierce
To see a Rocke fall from the Sunne, as Phaie doth rehearse,
To see a deadly Corps, by man calde out of grie sely graue,
To see these things or lyke to these, howe many shoulde we haue.
In thronging troupes of each estate, with winged fate to haste,
In pompous pride on earthly sights, their golden tymes to waste:
What youthful dame, what man, what chyld, doth stick ye path to tread:
Which vnto pleasures flattering sightes, the ready way doth leade:
But to thy sacred shrine to flie, O loue celestial king,
What sloothful steps, what lingering haste, what lazy waltering wing
What drousie sleepe doth close the eyes of men of each degree,
What long delaies these dayes are made, when men should com to thee:
What farmes are bought & must be seene, what wiues are maried eke,
What lets almost in al men are, when they thy grace should seeke:
O soueraigne God, thou knowest how men in earthly things dyd toyle,
To finde out Artes and handycraftes, with paine in euery soyle,
For Menno he first Letters founde, among Th'Egiptians,
And Rhadamanthus dyd the lyke among Th'Assyrians.
And Letters for the Romanes, first Nicostrata dyd finde,
And Phœnices the lyke for Grecians fyrst founde by studious minde:
And Grammer first that royal arte, by learned Crate was showne,
Eke Poetrie by Homer first, and Hesiod were knowne:
And Zenophon that worthy wight first wrote an Hystorie,
And Rhetorike that glyttering Dame, was founde by Mercurie:
Yea gladsome Musicks soueraigne sounde, that Iubie w Iubal brought,
And treasures of Philosophie, were first by Vulcan sought.
Eke Atlas and Prometheus first founde Astrologie,
In Philicke eke Apollo shyned, and Æsculap in Surgerie:
Thus ganne the worlde, though for a tyme as in a noueltie,
The troublous gulfes of artes and skylles, to seeke with ardencie.

So

So that Pythagoras and Democritus, these iourneyes toke in hande,
From Greece to sayle to Egipt and to Persea, and Calde Lande:
To knowe some worthy stratagem, to searche the secrete skyll,
Of learned artes, whereof they had their long desired fyll:
Th'Athenians they first planted Trées, the Phrigians Chariots made,
Aristeus, Dyle and Honny founde, Phœnicians Crosbowe trade,
The Samian Theodor first founde keyes, and Iason Shyps to sayle,
By Erichthonius Syluer first was founde for mans auayle:
And Golde was founde by Cadmus first, and Copper, Leade, and Brasse,
By learned wytte of Cinira (Ioe) first inuented was,
Yea Danaus first digged Welles, and Bacchus founde out Wine,
And Corne first Ceres sought to sowe, to stop the hungerie pine.
With painefull toyle thus men founde out, these thinges Terrestriall,
But ignorannce dyd blinde their eyes, in thinges Celestiall.
For we do sée,
Diagoras and Theodor denyed God to bée:
The Sunne and Mone, and Starres, were Gods as iudged Alcine,
Parmenides thought God to be a cyrcle all of lyght,
Calde Stephanen, Cleanthes thought God was an ayrie spyright,
Crisippus termeth God to be Diuine Necessitie,
And Aristotle calleth God Mental Diuinitie.
And as they er'de concerning God in definition,
So erred they as touching God in constitution.
For Ioe:
When mortall men dyd once offende, by originall corruption,
They thought by Sacrifice to Diuels to get remission:
Unto Mineru an Owle they gaue, an Hart vnto Dian,
A Sowe to Ceres offered they, to Venus eke a Swan.
The wakefull Cocke they sacrifyzde to Æsculapius,
To Fannus Goates, to Neptune Bulles, the Asse to Priapus.
To Mars the Pye they sacrifyzde, the Phœnix to the Sunne,
To Iuno, Pluto, Pallas, and to others lyke was donne.
And hoped by their sacrifice, the direfull furious rage,
Of Gods conceyude against their sinne, to mitigate and swage.
No God, no Christe, no death of Christ for mans redemption,
No wayes but such knewe they, to purge their vyle corruption:

In

In sacred sinke of dreadfull death, all plunged in myserie,
In gulfe of hell, in mornefull plaint, in pinching penurie:
O wofull wights therefore they dwell, with fiendes in dampned state,
With wayling teares and gnashing teth, to morne their rufull fate.
O mortall wights in these our dayes, that reade this rusticke verse,
With dilligence attende vnto, the wordes which I rehearse.
Consider well,
That learning wanted not in them, if thereby they might knowe,
Whence mercy grace and pardon for offences all did flowe,
But mighty loue had clos'de their minds & would not graūt them grace,
With penitence to bewe themselues and sée their sinfull case.
And so with fired myndes hould fall our Christ th'appointed meane.
Who by his precious death hath made repentaunt sinners cleane:
Againe behould your ioyfull tyme how Christ to you is showne,
Who vnto the Philosophers was vtterly vnknowne.
For if he had bene knowne to them: syth they such labour toke,
With paynefull toyle to trauayle farre to reade eache humaine booke,
Which treated of Philosophie and morall vertues taught:
And fram'de their lyues accordingly, would they haue set at naught,
That precious geme and Jewell ritche of lyfe celestiall:
They woulde haue made it certainely their ioye continual.
They would haue toke it thankefully: yet we contemne the same,
And spende our time in trysling toyes, to our perpetuall shame:
We dw delight in Matcheuile his cruell pollecie,
And reade the booke of Arthurs knights being full of Papistrye.
And Guy of Warwicke, Scoggins gests, and Gargantua,
The court of Venus, Howleglasse, Legenda Aurea:
And watsoeuer booke com'th forth of lyes or tales prophane,
(Yea though it teache mere blasphemy the name of God to staine)
By mortall mans inuention, if it once printed be,
The same moste men of eache estate desirouse are to sée:
O: this they lyke, they prayse his witte that first this fable fram'de,
They lyke his style, commende his vaine, A Poet he is nam'de,
They paynte his prayse in siluered leafe, eache man his booke will buye,
They saye: Loe here a famous worke croun'de with eternitye,

But if to wryte some sacred boke some one man bends his quyll,
Tushe (sayth the world) we here eache daye in Church of this our fill,
We care not for these serious workes, ha've any history,
New merie bookes, pleasaunt conceyts, or any Poetrie.
Wel, wel God graunt vs eyes to se what boke is best to reade,
That we to perpetuity the ready way may treade.
Leave of to craue the sight of bookes which leade to vanitie,
Seke how to bring your sinful soules to immortalitye:
This, Calvin sheweth in Ionas here translated for your sake,
It is but small: the sooner then to reade it vndertake.

FINIS.

Marsilius.

¶ Beate viuere est verum intelligere, consultare bene, velle bonum, agere bona.

Doctour John Caluine vpon the Prophet *Jonas*.

The prayer that Maistr Caluine *vsed at the beginning of his Lectures.*

The Lorde graunt vnto vs to be occupied in the Mysteries of his heauenlie wisedome, with true increase of Religion vnto his glorie, and our edifying. Amen.

What tyme Ionas *exercised* the office of a teacher, maye after a sorte be gathered out of the 14. Chapter of the seconde Booke of the Kings. For certaine it is that this was hee, whome the holye scripture in that place doth name: because expresslie hée is called the sonne of Amittai. For there it is sayd that Ieroboam the sonne of Ioas enlarged the boundes of the kingdome, from the entrance into Hemath, vnto ỹ Sea of the wildernesse, according to the worde of Ionas the seruaunt of God, the sonne of Amittai, which was borne in Geth. It followeth therefore, that then or a lytle before, this Ionas prophecied. And certaine it is, that not onely was he sent vnto the Nineuites, but among the people of Israel also he helde the rome of a Prophete or Teacher. And the same thing which I saye, semeth he to graunt at the beginning of this Booke, euen that he was an ordinarie Prophete in Israel, because he beginneth with a Coniunction copulatiue. &c. saying: And the worde of the Lorde came to Ionas. So also sometyme speaketh the holie Ghoste: But I do not doubte

but Ionas signifieth that he was called from his accustomed office, and a new prophecie enioyned him. viz: that he might denounce vnto the Nineuites their destruction euen at hande, as hereafter we shall perceyue. Nowe therefore it is to be holden that Ionas taught among the Israelits, and this to be commaunded him by the Lorde, that he shoulde goe downe to the Nineuites. But of this commaundement in due order we shall see more: it is sufficient to holde this that he was not at that onely time created a Prophete, when he was appointed a Teacher to the Nineuites. But that he was then sent to the Nineuites, when as long tyme he had bestowed his labour in the seruice of God and his Church. This booke is partlie Historicall, and partlie instructiue, or didascalyca. For he declareth what came to passe vnto him after that he woulde flye from the calling of God: and afterwarde also what was the effect or ende of his Prophecie: and all this is one parte. But in the meane tyme he sheweth what kinde of doctrine he was commaunded to deliuer, or carie to the Nineuites: In the ende he wryteth a song of thanksgeuing. Therefore this later parte containeth the doctrine, and is not a simple narration onely. Nowe I come to the wordes.

Chap. 1.

The text. ¶ And the worde of the Lorde came to Ionas the sonne of Amittai, saying: Aryse, goe to Nineueh to that great Citie, and crye against it, because the wickednesse of them is come vp before my face.

Caluin. IOnas seemeth here (as I haue touched already) couertly to note that hee was before this tyme called to the office of teaching: for that, after that sort he speaketh, as if he compiled this Historie together with his ordinarie function. The worde of God therefore beganne not onely to come to Ionas when

when he was sent to Nineueh, but when he was an ordinarie Prophet, the Lorde woulde also transferre his labour to other Nations. But that he was set vnto Nineueh: it might be that the Lord, werie of the obstinacie of his owne people, woulde shewe an example of godlie docilitie, in a prophane and incircumcised Nation, whereby he might make the Israelites the more inexcusable. They outwardlie gaue honor to true pietie: they bosted that they were a holy people. Circumcision was vnto them a token and pledge of the couenaunt of God: yet despised they all the Prophetes, that teaching with them might be vnprofitable. It is therfore propable, that the Prophete was taken awaye from them, that the Nineuites with their example might augment the crime of the people of Israel, for that in thée dayes they were conuerted vnto God, after that Ionas preached there. But with the Israelites and their Gentiles, nothing long tyme he profited, when as yet sufficientlie was his authoritie established, and that vnto their profite as we haue sayd of late. For Ionas prophecied that the kingdome of Israel as yet shoulde continue: although they were worthy to perishe, the Lorde yet performed that which he had spoken by the mouth of his seruaunt. They ought therefore to haue embraced his doctrine, not onely because it was of God, but also because the Lorde woulde haue it to be amiable vnto them. And I truelie do not doubte but that the ingratitude of the people by this meanes was increased, seeing that the Nineuits repented at the voyce of Ionas, and that in short tyme: but the Israelites alwayes continued hardened in their stubbornnesse. And therefore certaine men more subtilly then wyselie, do expounde this place of Math. 12. This peruerse generation seeketh a signe, and there shall no sygne be geuen vnto it, but the signe of the Prophete Ionas: thus they saye, that the Gospel shoulde be transported vnto the Gentiles, euen as Ionas was ledde awaye from his owne Nation, and geuen a Teacher vnto forraine and prophane

Nations. And vnder that they wyll haue to lye hidden the calling of the Gentiles many yéres to come: as if Christe sayde that he woulde after come to the Gentiles, when he had proued the desperate wickednesse of his elected people. But because Christe plainelie applyeth the simplitude: it is not our parte this way or that way, to drawe his wordes. And he restraineth the figure to this one sence, that is: euen as Ionas, was thrée dayes in the bellye of the Whale: so must hee be three dayes in the bowels of the earth, as if he should saye, that in this he wyll be lyke vnto Ionas, because he shalbe a reuiued Prophete. And this thing sayde Iesus aduisedlie, because he perceyued both him selfe to be contempned of the Iewes, and his labour vnto them to be vnprofitable. Seeing that at this time nowe you geue no eare vnto mée, neither get I among you any estimation, hereafter wyll I be a newe Prophete, that is: after the resurrection, so then wyl I beginne to speake more effectuously, aswell with the Iewes, as with the Gentyles, euen as Ionas conuerted Nineueh, when he was returned to lyfe. This is therefore the plaine meaning of this place: Therefore was not Ionas a figure of Christ for that he was sent away vnto the Gentiles, but because after thrée dayes he was reuiued, when he was in a maner a dead man. Whatsoeuer it be we see that Ionas is appointed a Teacher to the Nineuits, after that somewhyle he had exercised the office of a Prophete among the people of Israel. They which saye that then was made a shewe of the calling of the Gentiles, yet to come, they bring some thing plausible, or to be borne with: but they sæme not to vse sounde reason, for this was an extraordinarye thinge. Therefore not as yet did God manifestly shewe, what thing hee woulde do by the comming of Christe: Euen as when Naaman the Syrian was conuerted vnto the faith, and a fewe others, God then altered nothing in the accustomed order. For alwayes there was a speciall calling of the generation of Abraham, and

2. King. 5. ver. 15.

alwayes

alwayes Religion was shut vp within his auncient boũds: and alwayes this was certaine that God dealt not so with other Nations, as with the Iewes, because he reuealed not vnto them his iudgements. God therefore vntyll the coming of Christe would haue the adoption of the generation of Abraham continew fyrme and sure, so that the Iewes might excell, aboue all other people, and might differ in this frée priueledge or prerogatiue, that they might be a people holie and elect. But the Authors contrarie opinion, doo saye, that the Nineuits were turned vnto the Lorde without cyrcumcision: that is true, but I knowe not whether their conuersion were true and right, of the which mention shal be made hereafter: and then of that matter I wyl, God wylling, more at large entreate. But this séemeth rather probable, that the Nineuits were so touched with the rebukes and threatninges of the Prophete, that humbly they besought God to auerte his indignation. God then once forgaue them: what after came to passe it euidently appeareth not. Truely, it is not lykelie that all the whole Citie was conuerted vnto God. For immediatlie after, that Cttie was verie hurtful, aswel to the Israelites, as to the Iewes, and with continuall destructions, was the Church of God afflicted by the Nineuits: and séing it is so certainely, it wanteth all likelyhood or coulor of trueth, that they truelie repented from the harte. But the full discourse of this matter I leaue to another place. *Psal. 147. ver. 20.*

Let vs goe forwarde nowe in the texte. *Arise, goe to Nineueh into that great Citie.* Nineueh is called a great Citie, and not vnworthily, which was, as prophane writers testifie, in compasse about, 400. furlongs, and we shall sée that Ionas walked three whole dayes through the strétes of the Citie, whereby it followeth that it was a most spatious Citie: and so it is agreed vpon with all writers. Prophane writers call it Ninus, and saye that this name was geuen it by the founder thereof, because Ninus the sonne of Belus

buylded it. But more truely iudge they, which thinke it to be an Hebrew name. Then those thinges which Herodotus and Diodorus, and the lyke do wryte, aswell of originall of the Citie, as of the whole progresse of the kingdom; are certainely faygned, and those fables may withsmall labour be refelled by the testimonies of the sacred Scripture. And yet was this set forth by the generall consent of all men, that Nineueh was an ample and well defenced Citie. Babilon was after buylded by Semyramis, which was the wyfe of Betus: She after the death of hir husbande, woulde declare that she also dyd excell in corage and industrie, and that she was not of a womans disposition.

But asmuch as concerneth the buylder of Nineueh, it is certaine that Citie was first buylded by Asur: I know not whether it were augmented by Ninus. I leaue this therefore in the playne fielde, because I wyll not contende about a doubtfull matter, but certaine it is the fyrst beginner of this Citie by the testimony of Moyses was Asur. Asmuch as toucheth the greatnesse of the Citie: although prophane wryters had neuer spoken worde therof, yet this testimony of Ionas ought to satisfie vs. But when he is commaunded to aryse and goe to Nineueh: the Lorde geueth nowe some hope of profite, euen as also effectuously he wrought by the hande of his seruaunt Nahum: when he remayned at home, he prophecied against Nineueh: but by another aduise, and to another ende. For because the people then were myserablie afflicted, and sawe the Empyre or Monarchie to florishe in Asyria, they might haue dispayred, had they not bene comforted. Nahum therefore sheweth that God wyl be Iudge against the Nineuits: and although for a tyme he do nourishe them and comfort them: yet the horrible vengeaunce of the which he preached, he declared to be euen readie to fall vpon them. Nahum therefore was not geuen as a Teacher to the Nineuits, but onely a foresheawer of Gods vengeaunce to fall vpon them: that the Iewes by this com-

Gene. 10. *verſ.* 14.

fort

for̄t might for̄tifie their fayth; when they perceyued that the Lorde had not altogether reiected them, but that hee once would reuenge their iniuries. The care of Ionas was other wise. For he was sent into ỹ very Citie, that he might moue the Nineuites to repentaunce. Nowe, whereas the Lorde spake plainely of the greatnesse of the Citie, by this meanes hee would arme his seruaunt with constancie, least hee might be terrifyed with the gorgeousnesse, ritches, and force of that Citie.

For we know howe harde a thing it is to vndertake great and waighty charges, chefely when we perceiue our selues destitute of Abilytie. If we haue to doe with many and mightye aduersaries, we are not onely discoraged but euen our very spirits fayle vs. Therefore least the greatnesse of Nineueh might stryke a terror into Ionas, he is in good time heere made redy and armed with constancy heare faith God: Go therefore to Nineueh, neyther let the strength of that Monarchie staye thee, from fulfilling my commaundement, that is: that thou showe the Nineuits their wickednesse, and denounce vnto them their vtter distruction except they repente. Now therefore we know to what ende it was called *Nineueh that great Citie*: neither yet for any other cause ought this to be spoken to Ionas. For I doubt not but at that time the Israelits vnderstode that the Citie was spatiouse, and also that it was endued with strength, and a great multitude of men. But the Lorde would set before his seruaunts eyes the thing that might staye him from doing his dutye. *Go therefore* (saith God) *into that great Citie*. In fine, God woulde by this maner trye the minde of Ionas, whether hee preferred his commaundement, before all the impediments of this worlde. And this is a true triall of our obedience: when as we simplye obaye God, howsoeuer diuers impediments do sette them selues againste vs and do stoppe vs, and no waye to escape do appeare, but yet with shut eyes as it were we followe on whether God sendeth vs, and do

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not dispayre that hée wyll geue vs strengthe: and that he will reach forth his hand as often as nede shal requyre to the ouercomming of all difficulties, the Lord would therfore thus deale with Ionas, as if he should say, Caste in thy minde who I am, and be content with mine authoritie. For if any thing hinder thee, I haue remedies alwayes ready in my hand. Onely yeelde thy selfe into my power, and execute the thyng which I commaunde thee this is the same. Therefore as ofte as God requyreth any thing of vs, and yet we thinke eyther the thing to be impossyble or harde to be accomplyshed that the lawe of duty doth requyre, let this come into our mindes that nothing is in the worlde, whiche ought not to yeelde to the commaundement of God: it shall then come to passe, that wee shall gather our spirites, and take corage to vs, neyther shal any thing reuoke vs from our office, and our right course, although the whole worlde should resist God. It followeth: *Crie against it, for the wickednesse of them is come vp before mee.* Crye sayth he, against it. This was an lothesome charge, immediatly at the beginning to exclame. For we knowe that men in their power are puffed vp with pride. And seeing at that time there was one onely Monarchie in the worlde, whose cheefe seate was Nineueh, scarse with patient eares coulde any teacher bee admitted with them, although he were in some fauour and beutified with some excellency or had gotten some fame, and would also bring vnto them pleasaunt tidings. But Ionas was a forrainer, a man of base degree: without authority: and beside that, euen at the first he denounceth destruction to the Nineuits, he cryeth against them, he chideth them, he rageth against them and threatneth them: and what of al this? Forsoth we sée then howe harde was this commaundement, which God commaundeth his Prophet to crye against the Nineuits. Moreouer there is: *For their wickednesse is come vp before mee.* God by this parcell confirmeth his seruaunt Ionas: as if he sayde. There is no reason, that as a mortal man

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thou shouldest, braule with them: but I do appoint thee my messenger, that thou mayst cyte them before my throne. And this ought to haue bene of great force to haue animated Ionas, euen for that he deal: not with the Nineuits as a man, but as the messenger of God. And this also might bende their harts, that they might vnderstande, although no mortall man coulde punishe their wickednesse, yet that they coulde not escape the vengeaunce of God. This therefore is the reason, why the Lorde pronounceth him selfe to be the Iudge of Nineueh. And also it admonisheth: that although the Nineuits do flatter them selues, and do beare nowe the plause and glorie of the whole world, by reason of their power: all this notwithstanding to be of no moment or force, because in the meane tyme their sinne and wickednesse ascended into the heauens. Therefore when we are rebuked, there is no reason, why we shoulde turne our eyes vnto men hyther or thether: but immediatlie we ought to offer our selues to be examined of God: yea, we our selues ought to make of our selues a voluntarye examination, which thing God of vs requireth. So shall it come to passe, that we nourishe not our sinnes with wicked flatteries, as the Hipocrites alwayes loke about on the ryght and lefte syde, and neuer lyft vp their senses into Heauen. Let vs goe forwarde.

¶ And Ionas rose vp to flie, that he might flee, to Tharsis from the face of the Lord; and he came downe to Iapho, and he found a Shippe which passed ouer to Tharsis, and he payde the hyre, that is, the fare the price of the carriage, and he went downe into it that he might goe with them, that is, with the marchaunts or shypmen, into Tharsis from the fight of the Lorde. *The text. Vers. 3.*

NOwe declareth Ionas that he sought lurking holes, that he might conueigh him selfe from the obedience of God: *Caluine.*

his calling. Therefore aswell distrust, as feare of the flesh, did delay or stay Ionas: and that noueltie or straungenesse, might euen as I haue sayde already, moue him, that he had rather as it were enter the graue, then to vndertake that office, which in a manner was voyde of all reason. For to what ende are the Prophetes sent, but that they might profite somwhat by their labour, and might reape some fruite: but Ionas hoped for no such thing. Moreouer, to the Prophetes is geuen some authoritie, or at the least some lybertie to teache. But Ionas thought that al wayes to enter were shut from him. And further, Ionas thought that this was contrarie to the couenaunt of the Lorde. For he had chosen one only people to him selfe: and nowe Ionas thought that he was as it were tyed to one stake, when he was ordayned a Teacher in his owne countrey. He coulde not therfore be taken thence to another place, but he felt in him selfe great resistaunce. I therefore thinke that Ionas obeyed not the commaundement of God, partlie because the weakenesse of the flesh, partlie the straungenesse of the cace: thirdlie, his dispayre of fruite or successe of his doctrine were an hinderaunce vnto him. But nowe there is no doubte, but that he sinned or offended grieuouslie. For the chiefe rule of all our actions is: to folowe God calling vs. Although any man excell in princely vertues, yet banishing sinne shall all his vertues be, which shyne before the eyes of men, vnlesse his intent be to obey God. The calling of God therefore as I haue sayde, holdeth the principalitie in the gouerning of mans lyfe, and except we laye that foundation, we do euen lyke as if any man woulde buylde a house in the ayre. Confused therefore shalbe the whole order of our lyfe, vnlesse God helpe and gouerne vs, and as his workmanshyp to sustaine vs. Therefore when as Ionas ouerturned the chiefe & certaine foundation of good lyuing, what could remaine? There is no reason therfore why we should extenuate his fault, because he could not sinne more

God Commaundeth things contrarie to our reason, but he knoweth before to what ende.

heynously

heynously, then when he left God him selfe, euen because he submitted not himselfe vnto his calling, this is as it were to shake of the Lords yoke, the which thing he also confesseth. Therefore they dote to childishely, which wilbe his patrons or defendors, seing that he twyse accuseth himselfe, as: Ionas *rose vp too flee from the face of the Lord, that hee might goo to Tharsis from the sight of the Lorde*: Why the second time repeteth he might flee frō the sight of the Lord. No doubt but that he would here more plainly expresse his faulte: and that the repitition is here full of vehemencie, or emphaticall. Moreouer, that saying plainelye sheweth that it was no small faulte that Ionas fledde to another place when hee was sent to Nineueh: For hee coulde not departe from the Lords sight for God filleth heauen and earth: and as I haue alredie said: hée was not with so grosse an errour bewitched, that hee woulde thinke that hee were out of the reache or hand of God, when hee was a fugitiue. But what is it to flee from the face of the Lord, but that hée heere confesseth, that he fled from the presence of God as though hee desired, as fugitiue seruaunts are accustomed, to reiecte the rule and impery of his God? Sith therfore Ionas was carried away with suche violence: there is not nowe why with any vaine & friuolous cloke we should goe about to excuse his offence: this is one. As much as toucheth the name Tharsis or Tharsiar, I doubt not but ẏ it may be here taken for Cilicia: There be some that thinke that ẏ Citie Tharsus is ment by it, but they are deceiued. The whole region therefore is noted by it. They which tourne it, the sea, are likewyse deceiued. For Ionas woulde not onely mounte vpon the sea, but woulde passe ouer into Cilicia, which is right opposite to the sea of Syria. But the Iewes called that sea Tharsis, as by manye places it may appeare, because they vsed very often to sayle thither, and they seing that, that region on the other side the sea, was vnto them more known then others were: (& moreouer) also because they caried thither, their marchandice, and

againe vsed their companies: therefore called they the sea Tharsis, by reason of the nerenesse thereof, as it is well knowen. Ionas woulde flee into Cilicia when the Lorde sent him to Nineueh, as he sayth: *That he rose vp that he might flee*, moreouer, *that hee came downe to Iapho, founde there a shippe*, which went ouer to Tharsis, that he gaue the price of his cariage ouer, that hee went downe into the shippe, that he might go with them into Cilicia. Seeing that Ionas setteth downe in order euery one of these things, it doth shewe that he was fully setled in his purpose, and mought not be withdrawne but with a violent hand because in his Journaye hee was not touched with repentaunce. For there may manye thinges come into our mindes when the calling of God seemeth to burdenous vnto vs. There is none of vs when obedience is to be performed vnto God, which casteth not in his minde this or that thing: one thing or other, either: what shal the ende bee: howe wylt thou come thether as thou hopest to come? See what daungers abyde thee. For Sathan alwayes commeth betweene, allwne as we study to obeye God: but there we striue: Moreouer, we do repell those thinges which we see to be contrarie to our calling. But Ionas sheweth that he was obstinate in that his deuise of fleeing. Neyther onely woulde he goe downe into Tharsis, but in deede he came to the Citie Iapho, which truely is a neere to Iewry, and therefore certaine men thinke Tharsis to be Aphrica, but that is to much racked: Others againe gesse it to be Thunet, or Carthage, as though at that tyme those Cities were buylded. These men are to bolde to blaze their dreames. But what neede is it against the most receyued vse of the Scripture, to geue to this worde a newe signification, syth it is euident inough that Tharsis is Cilicia? But nowe when Ionas came downe to Iapho: is asmuch as if he woulde strayte waye depart out of the land of Iudea, and take him selfe to the Sea: yet when he sayth that he payde the fare, that he came downe into shyppe, that

he

he might goe, &c. With he by degrées proceédeth, as already I haue saide, he accuseth euidently his owne obstinacie: euen that he dyd not onely admytte that frowarde cogitation: to refuse the callyng of God, but also confyrmed him selfe in his contumacie: and when as many thinges which came in the waye, myght constrayne him some thing to staye, yet alwayes followed hée, whether that peruerse and blinde violence dyd carrie him. It is no doubte, but Ionas by playne wordes expresseth, not onely that he was a fugitiue: but also that he was so by diuers meanes. Howe as much toucheth the syght, dyligently that is to bemarked which I haue spoke before: that they flée from the syght of God, whosoeuer do not wyllinglie obey his commaundementes: not that they can depart farre away from him, but that asmuch as in them lyeth, they wyl shut vp God in certayne straynghtes or narrowe places, and so exempt them selues from his power and hande. No man verelie confesseth thus much openly, but the matter it selfe sheweth notwithstanding, that no man departeth from the commaundementes of God, but is wylling to denyniih & take from him his rule or imperie, that he might rule or gouerne no more. Whosoeuer therefore wyllingly submytte not them selues to God, do euen as if they turned their backes to him, and refuse his gouernment, leaste any more they shoulde be subiect to his power and might. This is to be noted, that euen as Ionas here shewed him selfe guiltie before all the worlde, so by his example he would declare how heynous and detestable a crymeit is, not to receyue the commaundements of God, and to vndertake what hée commaundeth. Againe, euen as to eschewe the gouernment of God, augmenteth haynousnesse of his offence: by his example he declareth that we can not be rebelles vnto God: but couertlie we would plucke him from his throne, and so shutte him vp within some straights, that he maye not contayne by his gouernment, both heauen and earth.

The

The Prayer.

GRaunt O almightie God, seeing that vnto vs, which were farre from al hope of Saluation, thou hast not sent any Ionas: but thine owne Sonne hast thou geuen to be a Teacher vnto vs, which might openly shew vnto vs the waye of saluation, and not only with terrors and threatnings cal vs to repentaunce, but gently might allure vs to the hope of lyfe euerlasting, & might be a pledge of thy fatherly loue: Graunt I say, that we refuse not so notable a grace offered vnto vs, but that willingly and from the harte we may obey thee. And also though harde doth seeme the condition, which thou in thy Gospel layest before vs, and though the enduring of ỹ crosse be greeuous to our flesh, graūt that we may neuer turne our backs, but may obey thee, offer our selues vp in Sacrifice, and al lets of this worlde being ouercome, we may goe forward in the course of thy holy calling, tyl at the length we may be gathered into that thy heauenly kingdome, the same Christe thy sonne our Lorde, being our guide. Amen.

The text. Vers. 4.

¶ And the Lorde sent a great winde vpon the Sea, and there was made a great tempest in the Sea, and the shyppe thought to be broken.

Caluin.

HEre sheweth Ionas after what sort he was violently drawne backe of the Lorde, when he endeuored to conueighe him selfe from his face. He sayth therefore, that, *There arose a great tempest in the Sea*. But he also expresseth that

that the tẽpest was not rayled by chaũce, as prophane men are accustomed to attribute whatsoeuer commeth to passe, vnto Fortune. *The Lorde* (sayth he) *sent a great winde vpon the Sea*, som turne it. *God raised from*, Natal. But more rightlie do others deduct it from the rote, Til: and we shall sée a lytle after in the 5. *vers.* the same worde. Now touching the summe of the matter, he sayth: That there was a great tempest, in so much that the shyppe was at the verie poynt of breaking. For this speach: *The Shippe thought to be broken*, agréeth to the propriete of our language, La nauirè cuidoit perir. For where some take the shippe, for the shypmen or Marriners: that is to farre fetched: and we knowe that in many kindes of speache, our mother tongue agréeth with the Hebrew. Nowe therefore Ionas signifieth that the tempest rose not by chaunce, but by the certaine counsayle of God, euen that he being taken vpon the Sea, might knowe that he was deceyued, when he thought that he might escape the syght of God after he had passed the Sea. And though here the Prophete maketh mencion but of one onlie tempest. Frõ hence notwithstanding generally is it lawfull to gather that neyther stormes, nor yet other mutations of the ayre, which eyther engender rayne, or else styrre vp tempestes in the Sea, happened not by chaunce, but that both heauen & earth are so ruled from aboue, that nothing can come to passe, vnlesse from thence it be both forsene and decréed.

But if any man wyll obiect, that it was not agréeable to reason, that for the faulte of one man, so many men shoulde sutter shypwracke, or be tossed with that violent tempest: the aunswer is easie, that although God properly respected Ionas, yet were there other hydden causes why also of good ryght he might enwrappe others in the same daũger. That is probable, that many men at that tyme sayled on the sea: for that one shyppe onely was not in the Sea, séeing there were so many parts, and also many Ilands. But although

the Lorde enwrapped many men in the same punishment, whereas he woulde persecute but onely one man: yet neuer is he destitute of cause, why euerie one of vs, yea euen him that semeth most innocent, he maye call into his iudgemēt. And the Lorde marueylouslie worketh in the gouerning of men. Therefore were it a wicked thing to measure his workes by our capacitie, because God might punishe one man to the ende that he maye abase and make others lowly, others againe he chastneth for their manifolde offences: againe, by punishment he tryeth the patience of others. So therfore are the mouthes of prophane men stopped, least they shoulde brawle against God as oft as he requyreth his iudgementes, that they agrée not to our fleshlie iudgemēts. But of this matter more at large strayte waye, I wyll entreate. Because euerie where in the Scriptures examples do occurre, that God hath taken vengeaunce of the whole people, when notwithstāding one man alone hath offended. But if any do murmure, and exempt them selues as innocentes, alwayes shall a cause be founde, which sheweth that God is not cruell towarde them, but rather if it please him, he might with iust cause handle them more sharplie: fynallye, when as God semeth, as without cause, to be seuere towardes men, yet spareth he them, and dealeth with them fauorablie. Nowe let vs goe forwarde.

The text. Vers. 5. ¶ And the Shypmen feared, and cried out euerie man vnto his God, and they cast forth the vessels, which were in the Shyp, into the sea, that the Shyp might be lyghtened of them. But Ionas went downe into the sides of the Shyp, and layd him downe, and slept.

Caluin. THis narration is not friuolous, whyle Ionas here in order followeth so many circumstaunces, for that, as we shall see anone, he woulde make manifest his sluggishnesse, and set it out before our eyes in the right colours thereof: But this comparison whiche lyeth hidden in the circumstances,

ſtãces, doth make much notable ỹ careleſſe, yea almoſt, brutiſh ſecurity of Ionas. Firſt he ſayth, *That the shipmen feared, then that they cried, euen, euerie one of them to his God: and that they cast out also into the sea the loading of the shippe.* Whẽ they therefore were al thus carefull, was not this a monſterous thing, that Ionas for whom the Sea was troubled, thus doth ſlæpe? Some are diligent and carefull, they ranne about the ſhippe, they ſpoyle themſelues of all their ritches, to the intent they might ſafe come to the hauen, for they had rather make them ſelues deſtitute and naked of al their goods, then to periſhe: and eke they crye to their Gods. But that Ionas made none accounte of theſe things, yea that ſluggiſhely hæ lyeth, whence cõmeth ſo great negligence, but that not only hæ was in a dead ſleepe, but that he ſæmeth depriued both of all reaſon and ſence? it is no doubt therefore but Ionas for this reſpecte reckneth vp ſo many circumſtaunces, he ſayth, *The shipmen feared*, and we knowe that Marriners are not accuſtomed to bee terrified with ſmall and vſuall ſtormes: for they are a hard kinde of men: and are the leſſe fearefull for that they dayly ſee diuerſe motions in the ayre. When as therefore he ſayth, that the ſhippmen feared: here hence we gather that it was no meane tempeſt, which ſo terrifyed them, being men by long vſe and experience accuſtomed to all kinde of ſtormes. Well, they then which before were hardned, were nowe ſtroken with feare. After that he addeth that, *Euerie one cried vnto his God.* Ionas certainly ſhould not haue ſlept ſo ſoundly, but might haue waked himſelfe almoſt euery moment. For hæ carried in his hart his owne tormentour, when he perceiued himſelfe to be a fugitiue. For we haue ſpoken before, that it was no light offence, that Ionas conueighed himſelf from the face of God, contempned his callinge, and as much as in him laye, caſte of the yoke, that he would not obay God. When as therefore Ionas of ſo great wickednelle was guilty in his owne minde: ought hæ not being a ſlæpe to tremble & feare? And again, while other

men do crye vnto false Gods: he yet eyther despiseth, or at the least neclecteth the true God, towards whome he knew him selfe to be a rebell and disobedient. Hytherto tendeth the comparison or Antithesis. But in the meane tyme we se, howe that in perils, men are constrained to call vpon God. For although a certaine perceyueraunce, or sense of the Diuine essence be ingendred in our hartes, so that euery man, wyll he, nyll he, perceyueth that there is a certaine Godhead: yet by our mallice choake we that lyght, which should shyne in vs. For wyllingly do we reiect all cares, and beauinesse, and wyshe good vnto our selues: as though tranquilitie were vnto men the principall benefite or chiefest good. Hereby commeth it to passe, that euery man desyreth without feare and care to lyue, and therefore naturally all men desyre to be secure and safe. Nowe securitie bringeth forth contempt, from hence therefore commeth it to passe that no Religion almost appeareth in the worlde, where God leaueth vs in ydlenesse. Feare compelleth vnwylling men to come vnto God. Wickedlie truely, sayth one, that feare is the cause of Religion, and was the orignall cause why men thought that there were Gods: also it is altogether contrarie to common sense and experience. But Religion, which was eyther well nye extincted, or at the least ouerwhelmed in the hartes of men, is raysed and styred vp by daungers. Of this matter Ionas bringeth forth a notable example, when he sayth: *That the Shipmen cried vnto their Gods*. We knowe howe rude that kind of men be: therfore gladly would they driue from them selues all feeling of gladnesse: and in verie deede they shake of all feare, and mocke euen God him selfe, as long as they maye. That they therefore crye vnto the Gods: certainely, verie vrgent necessitie extorted this at their handes. And hereby gather we howe profitable it is for vs to be disquieted by feare: because if we were in safetie, immediatlie a dead sleepe would creepe vpon vs, as it is to well, or more

then

then inough knowne. And seing that no man almost of his owne accorde commeth to God, we haue nede of prickings forwarde. But God earnestlie or sharplie pricketh vs forwarde, when he layeth any daungers against vs, whereby we are constrained to feare. But by this meanes, as I haue already sayde, doth he solycite vs, because that we see euerie one to wander and to vanishe awaye in their lustilhnesse: therefore draweth he backe vnwylling men vnto him.

But Ionas sayth not simply, that each man cryed vnto God, but also addeth, *Vnto his God*. Euen as therefore this place teacheth, that by necessitie men are constrayned to seeke God: so also on the other side he sheweth that the same men, vnlesse they be gouerned by the celestiall doctrine, and then also by the spirite of God, do erre in the seeking of God. There shall be therefore in men a certaine study, but it shall be erroneous, because no man can keepe the right waye, except the Lorde dyrect them by his worde and spirite, as is aforesayde. Both these thinges do we gather out of the wordes of the Prophete. *The Shipmen feared*, being rough fellowes, and almost as harde as yron, which lyke a Cyclop contempne God, *They feared* (sayth he) *and cried vnto God*: but they cryed not, hauing faith for their directrix or guide, and hence came it to passe that each man cryed to his owne God. When we reade this, let vs first of all consider, that we ought not to wayte, tyll God violentlie constraine vs, but must preuent this last extremitie that we of our owne accorde maye seeke him. For what profited it these Marriners or other Saylers, that once they cryed vnto God? for it is credyble that a lytle after they reuoulted to their prophane neclygence: when they had escaped that peryll, afterward they laughed at God, and all Religion also was of them contempned. And so is it accustomed to happen to men prophane, which neuer submitte them selues vnto God, except they be therevnto compelled. Therefore let euerie one of vs of his owne accorde offer him selfe vnto God, yea,

euen whyle we be out of daunger, and do enioye chiefest quietnesse. For if we imagin that any pretence of vnadui-sednesse, or of error, or folly maye be obiected of vs, we are farre deceyued, because no excuse shalbe admitted, seeing that experience doeth teache that the knowledge of God is naturally grafted: and againe, this principle to be engrauen in all men, that God gouerneth our lyfe, that he only maye delyuer vs from death, that it is his proper office to succour vs and to helpe vs. For how can it come to passe that these Marriners cryed vnto God? Came there thyther any new Teacher which might preache vnto them of godlynes, and which in order might shewe God to be the delyuerer of mankinde? No verely: But already this thing, as I haue sayde, by nature was imprinted in their hartes. The Sea being calme, none of them called vpon God: but euen verie daunger chaseth awaye this drowsinesse from them. By this it sufficientlie appeareth, whatsoeuer excuse they take which vnto God yelde not his glorie, that the same shalbe friuolous and vaine, because there needeth not any lawe, there is no nede of Scriptures, there is no nede finally, of any doctrine, that men maye perceyue their lyfe to be in the hande of God, that saluation of him onely is to be required, as we haue already sayde. For inuocation it selfe, beareth recorde that men are so perswaded of God. For inuocation or calling vpon, commeth not from any other place, then from a certaine secrete instinct, & therunto nature being truely guide & maistresse. This is one thing. But in the meane tyme also wee maye learne out of this place, that so often as God is to be sought of vs, we must not trust to our owne wytte, because we shall immediatlie erre. God therefore is to be desyred, that he gouerne vs with his worde, for otherwyse all men shall flowe headlong to their owne superstitions, euen as we see here euerie man to crye to his peculiar God.

And further the Prophet admonisheth here, that the multitude

titude of Gods was not hatched of late. For alwayes men were prone to lying and vanitie after the fall of Adam, we know what great corruption possesseth our mindes, so that euery one faygneth to him selfe horrible wonders. Seeing it is so, it is no maruayle that superstitions haue alwayes raunged in the worlde, because the wytte of man is the workehouse of all errors. And herehence againe we may gather that which I touched of late, that nothing is more wicked, then to folowe the motions of our flesshe, because euerie one wyll cast him selfe further into error, yea without any impulsion of others, and sometime one drawe another, euen as it is customably seene. Nowe he addeth that: *The vesselles were cast forth.* That is, the loadings of the shyp, according as we see this to be the last refuge in shypwracks, euen that men for lyfe sake do wyllingly spoyle themselues of al theyr ritches, and here also we see howe precious mans lyfe is to him, which sticketh not to strip him selfe naked of all his goodes, least he shoulde perishe. Truely we see pouertie, and many purchase death vnto them selues, because pouerty is vnto them intollerable. But, whē they come into some extreame daunger, alwayes men preferre their owne lyues before all their ritches. For what are all the goodes of this worlde, but euen a certaine accident to our lyfe? But Ionas to another purpose declareth the Shyp to be vnburdened, euen that we maye knowe that this was no common tempest, but when the Shipmen were euen at deathes dore, they vsed this last remedie. Nowe foloweth that other member, which is: that *Ionas descended into the sides of the Shippe*, or syde, and *Laie downe and slept*. There is no doubte but that Ionas sought some secrete place before the tempest rose: When as therefore they losed from the Hauen Ionas departed into some secrete corner, that he might sleepe there. But this securitie in him was not excusable, for when he knew him selfe to be a fugitiue from the face of the Lorde, he ought therfore to haue bene tossed with continual terrors:

terrors: yea, he himselfe ought to haue bene ꝑ exactor of his own care. But euen so it oftētimes falleth out when a man hath gotten squylking holes, that at the length he inuceth vpon him selfe almoste a brutishe astonishment, he thinketh vpon nothing, he careth for nothing, he is troubled with nothing.

Such a luskishnesse therfore had inuaded the mynde of Ionas when he went downe into some secret place of the shipe, that there he might geue himselfe to slepe. But if this happened to the holy Prophet, which of vs may not feare his owne state? Therefore let vs learne often tymes to call backe our selues to the iudgement seate, and when our myndes are withholden or occupied with slepe, let vs learne to stirre our selues vppe, and to take account of our selues, least the iudgement of the Lorde do ouerwhelme vs being a slepe. For what letted why that this ruine might not altogether haue drowned Ionas, but that the Lord pitied his seruaunt: and watched and prouided for the sauegard of him sleeping? except therefore the Lorde had taken such care for Ionas, his ende had bene come, we see therefore how oftentymes the Lorde respecteth his people, whyle he is of them nothing regarded, and taketh continual watch, while they slepe. But this ought not to stand in force to nourish our licencious libertie: for euery one of vs flattereth himself now more then inough, but rather while we see Ionas to haue bene so nye to his finall destruction, this exampel might stirre vs vp and moue vs, least (if at any time any of vs shall go astraye from our calling,) wee do securely lye still, but rather immediately that wee do runne backe vnto God. But if God cannot withdraw vs vnto him but by a violent meanethen, at the least in this part we immitate Ionas, as we in order shall see. It followeth.

¶And

¶ And the shipe maister came vnto him, and sayd vnto him: what meanest thou O thou sleeper? Arise, crie vnto thy God, if peraduenture God may shew him selfe peaceable towarde vs other turne it, doo thinke vpon vs, or gratifie vs, and we perishe not. *The text. vers. 6.*

HEre Ionas declareth that he was rebuked of the gouernour or Maister of the ship, because he onely slept, when al others were heauy and fearefull, *what meanest thou* (sayth he) *O sleeper?* It is not to bee doubted, but that reproochfullie the Shipmaister cast in the teth of Ionas his drowsines. But he moreouer chydeth him for that he almost wanted all sense, and memorie: *What meanest thou, O sleeper*, sayde he? seeing that thou seest all others to be at their wyttes ende with feare, howe canst thou sleepe? is not this against nature? *Arise*, therefore, *and call vpon thy God*. We see cõmonly licenciousnesse to be so tollerated, where there is no certaine rule of sayth, that euerie man maye decline hyther or thyther. Whereby it commeth to passe that the Shypmaister sayth vnto Ionas, *Call vpon thy God*: He vrgeth him to the certaine rule: euen for that this was an vsuall thing in all ages, that men were content with a certayne generall apprehension: but yet remaine after that according to his owne wyll, faigned or inuented his owne God. For neyther, as I was wont to saye, coulde it otherwyse be, where men are not retayned within some sacred bande. All men agree to this principle, that there is some God: and againe, that there must not any dead Idoll be inuented, but that the worlde is gouerned by the prouidence and power of God: and that saluation is of him to be required: this is receyued by the general consent of al men. But when they come vnto the formes & specialties themselues, then euery mã vanisheth away: howe that God is to be soubht, they know not. Therefore euerie mãn here vsurpeth lybertie, saying: This

Caluin.

Note

waye wyll I trye to please God with: This meane wyll I vse to get his fauour: The Lorde wyll accept this manner of obedience, and so shall all mine iniquity be abolished, that I maye obtaine fauour at Gods handes. So they euerie one fayne vnto them selues winding wayes about the bush, that they may come vnto God, and then euery man maketh a God for him selfe. Therfore there shall be no stedfastnesse or constancie in men except they agree together within a certaine bonde or compasse, that is, that the rule of pietie be certaine, so that men wauer not, nor dispute what is good to be done, but that they determine, and be certainlie perswaded that there is one God, and that they also knowe who that God is: then that they perceyue the meane howe God is to be sought. We gather therfore out of this place, that there is in fayned Religions a horrible lybertie, and whosoeuer are caried awaye with their owne sense, are euen drowned in a Laberynth, so that men werie and vexe in vaine nothing more then themselues, when they seeke God, and are ignorant of the waye howe. For in deede they runne couragiouslie, but more and more they depart from God. But that also then they conceyue in their mindes some God, and agree vnto some principle, it sufficiently appeareth, by the second member of this verse, where he sayth: *Yf peraduenture God will be fauourable vnto vs.* Here the shypmaister restraineth not this talke to ỹ God of Ionas, but speaketh simplie of one God: for howe soeuer the world by his discencion, teareth or deuideth God, that then Ionas worshipped a God cõtrary to others: there was to be short, an innumerable company of Gods among the Shypmen: yet sayth the Shipmaister, *Yf the Lorde peraduenture.* Now then he acknowledgeth some one principall God, howsoeuer euerie man notwithstanding, had their owne proper Gods. Further, that there hath bene alwayes a certaine general principle receiued by the consent of al men: we see that it is most true that I haue sayd, euen, that by the prouidence

of

of God the world is gouerned, then that the lyfe & safegard of men are in his hand. But forasmuch as they are too farre off from God, then, they do not onely slowlie crepe, but more prone do they bende to the earth, then aspyre vnto heauen: Constaunt are they also, and alwaies wauer they, therefore seeke they Gods nye at hande, and when they can finde none, then dare they be bolde euen to make them some. When he sayth, *Yf peraduenture*, we haue seene already that the holy ghost vseth this phrase: although there is no doubt, but that onely difficultie is noted. Here notwithstanding is it probable that the Shipmaister was, as prophane men are wont, perplexed and doubtfull, and coulde determine nothing certainly of the ayde of God. Therefore whyle he thus wauered in minde, he sayth that all remedies are to be tryed. And here as it were in a glasse maye we see, howe wretched is the estate of all those, which call not vpon God with a certaine and sure fayth: they crye truely vnto God, because the knowledge of Nature enforceth them thereto: But they knowe not whether by theyr crying they profite any thing or no, they do repete their prayers, but they know not whether their wordes vanish away in the ayre, or whether they come vnto God. So doth the Shypmaister declare thus, he had a doubtful minde, saying, *Yf peraduenture*, God be *fauourable* vnto vs, *Then also call vpon thy God*. If he had bene certainely perswaded that he had called vpon the true God, truely he had not tryed this doubtfull remedie. But nowe least any thing shoulde remaine vntouched, he exhorteth Ionas, that if he had any God, he shoulde also call vpon him. We see therefore, that the goings about the bush are maruaylous: where we keepe not the right waye. An hundred tymes shall men runne rounde about heauen & earth, sooner, then attaine vnto God, except where the worde shyneth before them. And why so? Forsoth because, when as they haue tryed the waye, then doth a frantike motion draw them to the contrarie parte, and they are caryed hyther and

thether: thus: peraduenture this shalbe profitable vnto me, because by this waye, the matter prospered not, I wyll trye another way. God therefore thus taketh vengeaunce vpon vnbelæuing men, because they holde not the right waye. He sheweth further howe great madnesse it is, where men let lose the rayne to their owne affections, and can not submitte them selues to the celestiall doctrine.

Almuch as concerneth the worde, I haue sayde, that interpreters haue otherwise turned this place. For some saye, *Yf peraduenture God maie thinke vpon vs*: Othersome againe: *Yf peraduenture he gratifie vs*. This worde יאיר, properlie is to shyne. Nowe seing it is here put in the coniugation Hithpael, it signifieth, *To shew himself cleere vnto vs*. But this is a Metaphor much vsed in the Scriptures, that the face of God is duskie or obscure, when he is not fauourable vnto vs. Againe, God maketh his face to shyne, and appeare cleare vnto vs, whereas in verie deede he declareth that he is benevolous. Seing that therefore this manner of speaking best agreeth, I marvayle why other men seke strange interpretations. Afterwarde he addeth, *Least we perish*. Here the Shypmaister sufficientlie declareth that he perceyueth the lyfe of man to be put in the dispolition of God, because he finally decrede that they must needes perish, except the Lorde succour them. Therefore this intelligence or προλήψις that is, *Anticipacion* is imprinted in the mindes of all men, that God being angrie and against vs, we are myserable, and imminent destruction is at hande vnto vs: also the other *Prolepsis*, or presumption bringeth to passe in the hartes of men, that euen so sone as the Lorde hath loked backe vpon vs, immediatlie his fauour and good wyll bringeth safegarde vnto vs. In this place the holy ghoste speaketh not, but a prophane man. Further we se what manner of thing the vngodlinesse of the Shyppmen is, yet by the instinct of Nature he vttereth this saying, and in this place there is no fiction: For God as I haue already sayde,

wrest-

wrestleth from vnbeleuers, in necessitie a certaine confession, from the which willingly they would turne their backs. Nowe what excusation may we hope for, if we thinke that our saluation consisteth in our owne handes? if we depende not wholy vpon God? if we in prosperitie make none accompt of him, as if we coulde be safe without his helpe. Therefore these wordes ought to be wel weighed, when the Shypman sayth: *Yf peraduenture the face of the Lord appeare cleere vnto vs, and we perish not.* It followeth nowe.

¶ And euerie man sayde to his fellowe, Come and let vs cast lottes, that we may know for what cause this euyll is come vpon vs: and they cast lottes, and the lotte fell vpon Ionas. *The text. vers. 7.*

IOnas also doth not rashly put in this thing, that the Shypmen consulted among them selues of casting lottes: For hereby we gather that it was no vsuall tempest, therefore there appeared some signe of the anger of God: for if some winde aryseth, this because it often commeth to passe, it shal not seme so great a marualle: if a tempest also followe, it is also an vsuall thing, it must therfore be some thing more grieuous, that should strike feare into ỹ mindes of men, that they might perceyue that God was prest to take vengeance; euen as we also know that this hath bene a common thing among prophane men, that they neuer perceiued the vengeaunce of God but in matters extreame. But when God taketh vengeaunce vppon wickednesse, by vnaccustomed meanes, then do men beginne to acknowledge that vengeaunce of God: the same thing euen nowe testifyeth Ionas: *They saide* (therefore) *euerie man to his fellowe, Come let vs cast lottes.* Was this then a common thing that they cast lottes as often as any tempest happened? No verelie. For there is no doubte but that they fledde to this refuge, because they knewe that God styred not vp this tempest, without a *Caluin.*

most great and weighty cause. This is one. I can not at this time prosecute the rest, I will deferre it therefore till to morrowe.

The Prayer.

GRaunt almighty God, seeing that here we are dryuē and tossed among so many surges, that yet notwithstanding, we maye learne with quiet mindes, to repose our liues vpon thy grace and promise, whereby thou hast testified that thou art at hande vnto vs, and not that we wayte till thou with a violent hande drawest vs vnto thee, but rather alwayes that we may be attentiue vnto thy prouidence: that we maye knowe not onelie that our lyfe doth hang by a threede, but that it is lyke a vapour vanishing away, except it be so farre forth as thou takest care for the same, that so we may rest wholie vpon thy power, and also graunt euen in ioyfull and quiet matters we may so inuocate thee, that we enioying thy protection, maye lyue in safetie, and in the meane tyme, yet we maye be carefull that a deade sleepe creepe not vpon vs, which maye quite take awaye our mindes and affections from the meditation of heauenly lyfe, but rather that carefully, early and late, and at all seasons so we maye seeke thee, that in all our lyfe we maye proceede vnto the ende, which thou putteste forth vnto vs, tyl at the length we maye come to that heauenly kingdome, which Christe thy sonne hath purchased vnto vs by his blood. Amen.

We

We haue sayde in our reading yesterdaye, that this was a signe of extreme feare, that the Mariners and the rest cast lottes, because this is not wonte to be done: but where men perceyue, them selues destitute both of reason and counsayle. But this is also to be noted, that whereas they cast lottes, it proceedeth of error, because they acknowledge not, that if the Lorde would take vengaunce of euery of them, that they them selues were also worthy of greater punishment. For they would not haue layde the fault vpon one mans shoulders, if euery man had well considered what he had deserued before God: Nowe if any calamitie happen, it is the duetie of euerie man to examine him selfe, and his lyfe before God: so shall it come to passe, that from the first to the last, they all must confesse, that they suffer iust punishment. But whyle al men together enquire which of them is guyltie before God, so do they exonerate them selues, as if they were innocent. And this disease also at this daye doeth raunge in the worlde, euen that wyllingly euerie man layeth the faulte vpon others, and wyll all seme innocent before God: Not that they maye abolishe all their guiltinesse, but because euerie one extenuate their offences, as if iustlie God so seuerely might not persecute them: For examples sake. If a man perceyue that he hath offended diuerse ways he wyll certainely confesse, with one worde, that he is a sinner. But if any man shal recken vp and bring to light all his offences he wyll saye: this is a light sinne, this is a veniall sinne, and the Lorde dealeth with vs not according to gods right, that he will bring vs immediately to extreme punishment. If we offende lightly, this straight way, commeth in minde vnto vs. So did the Shipmen, of whome Ionas here speaketh. If a man had demaunded, whether they were altogether without faulte, euery man had confessed, that he had bene before God an offender: but in the meane tyme they cast lottes, as if one man onely

had

had bene subiect to the iudgement of God, and why so? Forsoth, euen because they imagined that their offences deserued not so grieuous punishment. Howsoeuer therefore they offended, and be conuicted, & perceyue this thing certainly, yet so great matter make they not of their sinnes, that they thinke them selues to haue deserued any such punishment. This therefore is the reason why they fall vnto lottes because when ỹ matter came to that tryal, euery man thought himselfe innocent. This place declareth, which thing also euen by common experience is to wel knowen, that men although they perceyue them selues guilty before God, do extenuate their sinnes, and promise pardon to them selues, as though they coulde indent with God, that hée shoulde not deale with them by extremitie, but fauorably should handle them. Hearehence therefore springeth hope to escape without punishment, for as muche as of most grieuous sinnes wée make but light offence. So sée we in the papacye that diuers meanes haue bene immagined, whereby they might obsolue themselues, & wype away their spots, in the presence of God. The sprinkling of holy water putteth away almost all sinnes, except a man be adulterer, an homicide, a sorcerer or ten tymes periured, he thinketh himselfe not culpable of any cryme, therefore the sacrifices which they vse, are of force, they thinke to blotte out al iniquityes: Whence springeth this errour. Euen because they estéeme of God by theyr owne wittes, and thinke not their sinnes to be so great an abhomination in the sight of God. But this is no newe thing. For we sée what nowe happened in the tyme of Ionas: and out of prophane histories we may gather, this error then euery where to haue occupied the myndes of all men: they had theyr dayly sacrifices, euen as the Papists haue their Palles, their Pilgrimages, their holy water sprinklynges, and lyke trifles. But euen as in the Papacie there be certaine cases reserued, so also if any man had slayne eyther Father or mother, if a man had committed incest, hée

had

had nede of an extraordinary sacrifice: and if any were of a notable vertue vpon earth, him they vse, that they might seke a newe kinde of Sacrifice, here is an example of this errour layde before vs, when as they saye: *Let vs cast lottes.* For except they had thought one man and not many to bee guyltie, eache man would haue brought his sinnes to light, and after woulde haue acknowledged the heape to bee so great, that it might fill both heauen and earth: But this they doo not. For here must one man be wicked: but no man will come forth in presence with this tytle, and therefore cast they lottes.

Now ryseth a question, whether this was a lawful meane to fynde out the truth: whether, when they were ignorant for whose offence the tempest arose, it were lawfull to flye vnto lottes. Certaine men haue bene to superstitious in the condempning of lottes, because precisely they affirmed all lottes to be wicked: From hence was the name geuen to the Lotprophetes, and they thought that these Diuiners by lotte differed lytle from Magicians and Inchaunters. But this thing toke his beginning of error, because we knowe that it was at some tyme permitted to cast the lotte. And Salomon truely, as it were of a politike order speaketh, whē he sayth: The lottes are cast into the lappe, but the disposition thereof is of the Lorde. Salomon there speaketh not in that place of artes Magicall, but sayth, when the lottes are put in, they come not forth by chaunce, but by the prouidence of God. When Matthias was to succede in the place of Iudas, it was done by lotte. And dyd the Apostles rashly vse that name? And again, the holy ghost had a stroke in the election. There is therefore no doubt, but that God allowed of that lotte. Euen as also when Iosua tryed out the matter by lotte, for that the cause of the wrath of God was vnknowne: and yet it appeared euidently that God was displeased with his people. Iosua perplexed in that obscure care, casteth lottes: and so is Achan brought forth with

Pro. 16. 33

Act. 1. 26

Iosua. 7. 14

his sacriledge. No man dare condempne that lotte. Therefore sufficientlie appeareth that which I haue sayde, that they were superstitious, which without any exception condempned all kinde of lottes. But this is with all to be marked, that confusedly, or without any difference, lottes are not to be vsed.

It is a part of politicke order: If any heritage be common, when deuision is made, it shalbe lawful in that case to cast lottes: because it neyther lyeth in the one nor other to chuse, let euerie man take the parte which falleth vnto him by lotte. So also it is lawfull of Prouinces to cast lotte, where men are sent any whether: and if they deuide the labours betweene them, least any enuy should arise, where as euerie man would drawe some parte to him selfe, in that case, Lottes take away all stryfes. Such kinde of casting lottes is as well by the worde of God, as by the lawes permytted. But if any man without any cause wyll caste lottes, the same shalbe superstitious, & shall not much differ from a Magicien or Inchaunter. For example sake. If any man woulde take a iourney, or goe about any other thing, if he cast into the cappe two lottes, a whyte and a blacke, saying, I wyl se whether this iourney shalbe this day, prosperous or no, that dealing is deuilishe, euen as Sathan with such deceiptes deludeth myserable men.

Therefore if any man without cause would deale by lotte, this thing as I haue alreadye sayde is voyde of all excuse. But as much as toucheth other lottes, such as this whereof we nowe intreate, that ought not to be brought for an example which is mentioned in some other place. For if Iosua cast lottes, to the intent to make euident for what cause God was angrie with his people, it is not lawfull to immitate that facte: for that it is not to be doubted, but that Iosua by a peculiar instincte was admonished, that he should cast lotts. So also when Saule cast lottes, and then was his sonne Ionathan deprehended and found out which had tasted honny,

1. Sam. 14. 40.

this

this was a particular example. The same thing also is of this lotte to be spoken. For because the Mariners were afrayde, neyther fynde they for what cause the tempeste happened, and the feare of shipwracke had inuaded them, they flæ vnto the lotte if we will immitate this thing dayly, certainely so great liberty pleaseth not God, neither is it agreeable to his word. Therefore it is to be holden, that there were certaine peculiar instinctes, when as the seruauntes of God vsed lottes in doubtfull and extreme matters. Let this therefore in fewe wordes be an answere to that question, whether it were lawfull for the shipmen to cast lottes, that they might finde out for whose cause they were so indaungered. Nowe I come vnto the rest.

The text. vers. 8.

And they saide vnto him. Declare now vnto vs, wherefore this euyll hath happened vnto vs? what is thine occupation, and whence commest thou, which is thy contrie, and of what people art thou?

9. And he saide vnto them, I am an Hebrew, and I feare the Lorde God, of the heauens, which made the sea and the drie Land.

10. And the men were exceedingly afraide, and saide vnto him, wherefore hast thou done this thing? for the men knew that hee fledde from the presence of the Lorde, because he tould them.

After that the Lotte fell vpon Ionas, they doubte not but that he was guyltie, as well as if an hundred tymes he had bene conuicted. For to what ende cast they lottes, but that they were certainly perswaded, that whatsoeuer doubt there were, by this meanes it might be taken awaye, and whatsoeuer laye hydden, might be brought to lyght? Ther-

fore because this principle was roted in their hartes, that by the Lotte being cast, the trueth might be boulted out, and after a sort drawne out of darknesse, therefore now inquire they of Ionas what he hath done.

For this take they for a thing confessed, that all they suffered the tempest for his offence: and then that he had deserued such vengeaunce of God by some detestable offence. We see therefore that they cast lottes, because they certainly perswaded them selues this, that no otherwaye coulde the crime be founde out for whose cause they suffred, and also that the lottes are gouerned by the secrete disposition of God. For howe coulde certaine iudgement be made by lot, were it not that God by his counsayle dyrecteth and moderateth ỹ which seemeth to be most casual? These principles therefore in a manner were sure grounds with prophane men, that God bringeth forth the trueth, and maketh the same manifest: and also that he gouerneth the lottes howsoeuer they were thought to be casuall and to depende vpon Fortune. This is the meane, howe they nowe demaunde *vvhat Ionas hath done*. *Declare* (nowe) *vnto vs wherefore this euill is happened vnto vs, what is thy worke*. Here by this word Opus, worke, I vnderstande not, *Offence*, but rather a kind of lyfe, or order of lyuing, as they saye. They enquyre therefore in what thinges hytherto Ionas hath bene conuersaunt or occupied, and what order of lyfe he hath followed. For immediatlie it followeth, *Tel vs* (also) *whence thou commest, which is thy countrie, and of what people art thou?* There is no doubt but that they in order enquired of euerie of them: but Ionas mencioneth briefly the tytles of the matters. I come nowe to his aunswere. *He saide* (then) *vnto them, I am an Hebrew, and feare the Lorde God of Heauen, which made the Sea, and the drie lande*. Ionas seemeth here yet stil to runne backewarde, and to poste away the fault from himselfe for he professeth himselfe to be the worshipper of the true God. Who woulde not saye, that here he was wylling to haue

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ryden awaye by a priuie escape, seeing that he openeth his pietie or godlynesse, wherwith he may couer that faulte, of the which mencion was made before? But here al thinges are not mencioned in the fyrst verse, for that a lytle after it followeth, that the Shypmen knewe of the flyght of Ionas: and that he obeyed not the calling and commaundement of God, they knewe by his owne declaration. There is no doubte therefore, but that Ionas plainlie confessed his fault, although he mencioneth not the same. But we know that this maner of speaking is much vsed among ỹ Hebrewes, euen that they place that last which fyrste was to be spoken of: and the Grammarians call that, ὕστερον, πρότερον, *Hysteron, Proteron*, when any thing is conceled in that place where it ought to be placed, and after is rehearsed for explication sake.

When as therefore Ionas sayeth that he is an Hebrew, and the worshipper of the true God, this rather tendeth to the aggrauation of the crime or offence: then to any pretẽce or colour of excusation. For if he had simplie saide that he had bene guyltie in his owne sight, because he was not obedient vnto God, the offence had not bene so heynous. But when he maketh his preface, that the true God, the maker of heauen and earth, was knowne vnto him, euen the God of Israel, which manifested him selfe, his lawe being geuen and published: when as therefore thus Ionas maketh his preface, therein taketh he awaye from him selfe all colours or excuses of ignoraunce, or error. He was trayned vp in the lawe, and from a chylde had learned who was the true God. He coulde not therefore fall by error, he also worshipped not counterfeyte Gods, as dyd the other men, and he was an Israelite. Seing then he was instructed in true godlynesse, his offence was the more grieuous, when he fell awaye from that God, when he contempned his commaundement, and as it were, shaked of his yoke, and was a fugitiue. Nowe therefore we perceyue for what cause he here

calleth him selfe an Hebrewe, and testifyeth him selfe to be the worshipper of the true God. First when he sayth that he is an Hebrew, he discerneth the God of Abraham from the Idolles of the Gentiles. For in all those places, the Religion of the elected people was sufficientlie knowne, although by the consent of all men it was disallowed: For both the Cilicians and al the Asiatikes, and Grecians also, and on the other side, the Syrians knewe, what thing the Israelites vaunted of, euen that the true God appeared vnto their father Abraham: and also had made with him a free couenaunt: and further, had geuen the lawe by the handes of Moses: all this by fame was sufficiented blazed abroade. Therefore now Ionas declareth him selfe to be an Hebrew: as if he shoulde saye, that he medled not with any faygned God, but with the God of Abraham, which in tyme past had appeared to the holy Fathers, and also which had rendred an eternall testimony of his wyll by Moses. We see therefore this, that he is an Hebrew, to be put Emphatically, or for the more plainer expression of that which is intended. Afeerwardes he addeth: *I feare the Lorde God of Heauen*. By the worde *feare*, is vnderstande *vvorshipe*. For it is not taken as it is oftentimes otherwhere, or in the proper signification therof: but *feare* is transferred vnto *vvorshipe*: I sayth he, am not geuen to strange superstitiõs, but haue bene instructed in true pietie: God hath reuealed himselfe vnto me from mine infancie. I therefore adore none Idoll, as almost all Nations haue forged or inuented Gods for them selues: but I worshipe God the creatour of heauen and earth. He calleth him, *God of the heauens*, that is, which onely dwelleth in the heauens, & seeing that others imagined heauen to be stuffed with a great multitude of Gods. Here Ionas setteth against them one onely God: as if he shoulde saye, Fayne for your pleasure an innumerable company of gods, yet is there one which beareth the chiefe principalitie in the heauens: he also it is which *Made the Sea and the drie lande*. Nowe then

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we perceyue what Ionas intendeth by these wordes. For euen here he declareth that it is no maruaile, if so grieuously God doth persecute him, for that he hath not perpetrated any lyght offence, but a deadlie sinne. Nowe we sée howe greatlie Ionas profited, when the Lorde beganne to handle him roughlie. For being slœpie as he was, yea rather senseleſſe in his sinne, he had neuer repented but by this so violent a remedie. But, when the Lorde by his seueritie had awaked him, by and by not onelie he confesseth himselfe guyltie, or lyghtlie acknowledgeth his faulte, but we sée howe that wyllinglie, and that vnto prophane men, he confesseth him selfe to be wicked, euen such a one as hath fallen awaye from the true God, in the worshyp of whome he so well had bene instructed. This is the fruites of true repentaunce: and this also is the fruite of the chastisement which the Lorde layde vpon him. Therefore if we wyll haue our repentaunce to be allowed of God, let vs not geue backe, as is the common vse: neyther yet let vs make lyght of our sinnes, but with a frée confession, let vs testifie before all the worlde what we haue deserued. It followeth after, that those men feared with a great feare: and sayd, *VVherfore hast thou done this? for they knewe that he fledde from the presence of the Lorde, because he had tolde them*. This thing is of some waight, *That the Shipmen feared with great feare*. For Ionas signifieth that they were not onelie moued with his speach, but also exceedingly afrayde, so that they gaue glorie to the true God. For we knowe howe that superstitious men in a manner ieste with theyr Idolles. Yet truelie oftentimes they cõceyue marueylous terrors, but afterwards they flatter them selues, & after a sort kotchell their own minds, so ỹ they may pleasantly & swœtly laugh in their own delights. That therfore Ionas here sayth, that, *They feared with a great feare*, he signifieth that they were so wounded, that nowe in déede they perceyued the God of Israel to be a iuste Iudge: and againe not to be, as the rest of the Gentyles fayned him

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to be, but to be armed or furnished with feareful examples, as often as he is wylling to take vengeaunce. We se then what Ionas meaneth, when he speaketh of great feare. Although eache is to be marked, that they feared, euen for that it was easie to gather out of the wordes of the Prophet, that the God of Israel was the onely maker of heauen and earth: then that which followed of great feare must hither be referred, euen as I haue alredy saide, vnto an earnest and serious feare, seing that all feare immediatly vanisheth awaye from those which beleeue not. But where as the shipmen and the rest of the passengers did chide Ionas here the Lorde payeth vnto him the rewarde which he had deserued. He had fledde from the presence of God, by this meanes as we haue saide, hadde he abrogated from God the chefe soucraynty. For what manner of authoritie is that of Gods, if euery of vs refuseth his commaundements and flieth from his sight? when as therfore Ionas would priuily escape God, he is subdued vnto men. There be prophane, yea barbarous men: which chastise his sinne and which be his censors and iudges. The which thing also we se oftentimes to happen. For they whiche willingly obaye not God and his worde afterwardes dow throwe themselues into many offences, and the filthines of them is seene vnto the common people or publiquelye. And then because they cannot suffer God to be their maister and teacher, they are compelled to suffer innumerable controulers: they are noted with the reproches of the common people, they are made manifest euerye where by the finger, at the length they are drawn to the galowes, and the hangman is their chiefe maister.

The same thing se we in Ionas: Euen whē as the Maister of the shyppe first rebuked his drowsie slepe, when he sayd, at the least thou yet call vpon thy God: what meanest thou O thou slepie heade? thou lyest here lyke a blocke: and in the meane tyme, seest vs to be plunged in extreame daunger. When as therfore the Shypmaister so sharplie thus

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firſt inueyghed againſt Ionas, and then againe all the other Shyppmen with one voyce beganne to bayte him, certainely we perceyue that he is made ſubiect to the cenſures of all men, becauſe he woulde take away from God his emperie or gouernment.

If therefore at any tyme the lyke happen vnto vs, that the Lorde maketh vs ſubiect to the reprochfull tauntes of men, when as we woulde priuilie eſcape or auoyde his iudgement, let vs not maruayle: But euen as Ionas here gentlie aunſwereth, and neyther murmureth nor reſiſteth, ſo alſo at the length with the true ſpirite of meekeneſſe, let euerie of vs acknowledge our ſinnes, when they be reproued, yea, euen although chyldren be our Iudges, or if any of the moſt baſe or contemptible ryſeth againſt vs, let vs ſuffer it patientlie, and let vs know this kinde of Controwlers happeneth vnto vs by the prouidence of God. Nowe it followeth.

¶ And they ſayd vnto him, what ſhal we do vnto thee, that the Sea maye depart from vs? For the Sea went, that is: was troubled, and was tempeſtuous. *The text. verſ.* 11.

And he ſayde vnto them, Take me, and caſt me forth into the Sea, and the Sea ſhall depart from you, for I knowe that for my ſake this great tempeſt happened vpon you, that is, is come vpon you. 12.

That the Mariners take counſayle of Ionas, thereby it appeareth they were touched with a certaine reuerēce of him, ſo that they durſt not touch him. We ſē therefore, howe greatly almoſt in one moment they profited, when they ſpare a man being an Iſraelite, becauſe in that people they acknowledge the true God, the chiefe king of heauen and earth to be worſhipped. For without all doubt, feare was the onelie let, that immediatlie they caſt not Ionas into *Caluin.*

the sea. For when it was certayne that for his offence God was angrye with them all, why deliuer they not themselues of that great offence. What therefore they staye in so great daunger, and straight way durste not snatche vp Ionas, therby is it euident truly, that they were withholden, with the reuerence of God, whereof I spake. Therefore demaunde they what was necessary to be done. What therefore, *shall we doo vnto thee, that the sea may depart from vs? for the sea went,* sayth he. By the verbe of going, Ionas vnderstandeth that the sea was vnquyet. For when the sea is calme it is sayd to be quyet, but when it is troublesome, then hath it diuerse motions & tossings. *The Sea*, therefore dyd goe, or wrought, then it was tempestuous: we see then that. God was not contented with the ignominie of Ionas, but woulde also further persecute his faulte, Ionas therefore must be brought to the punishment which he had deserued, although myraculously he was afterwarde deliuered from death, as we shal see in place conuenient. Ionas then aunswereth: *Take me, and cast me into the Sea, and it shall depart from you*: Here ryseth a question: whether Ionas ought of his owne accorde to offer himself to death, for this seemeth to be a token of desperation. For he mought submit himself to their censure. But here as it were, he prycketh them forewarde: *Cast me* (sayth he) *into the Sea, for otherwise then by my punishment, ye shall not please God.* He seemeth lyke a desperate man, when so of his owne minde he hasteneth to his ende. But without doubt Ionas perceiued that from aboue he was required to punishment. It is vncertaine whether he then conceyued any hope of safegard, that is whether with present confidence he reste himselfe vpon the fauour of God, but whatsoeuer it be, we may yet gather that he commeth forth to death, because he vnderstandeth, and is certainely perswaded that he was therevnto sommoned after a sorte euen by the manifest voyce of God, and so it is not doubtfull but that patiently he vndertaketh the iudgement, that the Lorde hath brought against

Quia mare ibat.

againſt him. Therefore ſayth he: *Take me and caſt me into the Sea, and afterwarde the Sea ſhal depart from you.* Here Ionas not onelie pronounceth that God may be pacified by his death, becauſe the Lotte fell vpon him, but elſe otherwyſe knoweth he that his death may ſuffice in ſtæde of Sacrifice, that the tempeſt maye ceaſe. And to the ſame ende foloweth the reaſon: *I knowe* (ſayth he) *that for my ſake this tempeſt is vpon you.* When as he ſaith he knoweth, this cannot be referred vnto the Lotte, for this knowledge was common vnto them all. But Ionas here as it were by the ſpirite of Prophecie ſpeaketh. And there is no doubte, but he confirmeth the thing that I firſt touched, euen the God of Iſrael to be the chiefe and onely king of heauen and earth. This certaintie of knowledge therefore, of the which Ionas ſpeaketh, ought firſt to be referred to his conſcience: ſecondly, to the inſtructiō of godlineſſe wherwith he was endued. But now we maye gather out of theſe wordes a moſt profitable doctrine, euen that Ionas here reaſoneth not the matter with God, neyther contemptuouſly doth frete that God ſo ſeuerelie puniſheth him. For he taketh vpon him wyllinglie both the guyltineſſe and the puniſhment, euen as firſt when he ſayde, I am the worſhipper of the true God. Howe confeſſeth he ẏ true God, whoſe moſt heauy hande be at that time felt? But we ſee Ionas ſo to be ſubdued, that he left not of to yeelde vnto God his iuſt honour: yea although preſent death were before his eyes. Although the wrath of God burned againſt him, yet we ſee (as we haue ſaide) howe he gaue vnto God his honour. So the ſame in this place is repeated: *Behold* (ſayth he) *I knowe that for my ſake this great tempeſt is ligted vpon you.* He certainely murmureth not againſt God, that vpon him ſelfe taketh all the blame. This therefore is the true confeſſion of repentaunce: when as we acknowledge God, and wyllinglie alſo witneſſe before men that he is iuſte, although to our fleſhlie ſenſes he ſeeme cruelly to rage againſt vs. When as we geue vnto him the prayſe of

righteousnesse, then truelie do we showe our repentaunce. For except the anger of God constraine vs to this humilitie, alwayes we shalbe fylled with bytternesse: and howsoeuer we ware silent for a tyme, our harte notwithstanding wyll be contemptuous and rebellious. Therefore this humilitie alwaye foloweth repentaunce, euen tyll the sinner prostrateth himself before God, & willingly taketh vpō him his offence, & endeuoureth not by shifting sleights to escape. And it is no maruayle that Ionas so farre humbleth himself. For we se the Shypmē to do the same, when they say, that the Lotte is to be cast, adding withal: *Come & let vs cast Lots, that we maie know vvhy this euill is happened vnto vs*. They drawe not God within the compasse of the Lotte, but they appoynt him for Iudge, and by this meane acknowledge they, that they are iustlie punished. And yet euerie one thinketh him selfe to be innocent: for howsoeuer their conscience dyd gnawe them, yet no man thinketh himselfe culpable of so great offence, that he shoulde come vnder the vengeaunce of God.

When as yet I saye, the Mariners thought them selues frē from such wickednesse, they therefore brawle or quarrel not with God, but suffred him to be Iudge aboue all men. When as therfore so barbarous men conteined themselues within these boundes of modestie, it is no maruayle if Ionas chiefly being throughlie awaked, and beginning to fele his sinne, and hardlie helde also vnder the hande of God, it is (I saye) no maruayle, if then he confessed him selfe faulty toward God, and worthelie to suffer so great and grieuous punishment. This is therefore to be noted howe he sayth that he knoweth, that for his cause this tempest happened vnto them, or that the Sea was so tempestuous against all men. The rest we wyl deferre tyll to morowe.

¶ The

The Prayer.

GRaunt O almightie God, seeing that daylie thou doest solicite vs to repentaunce, and euerie of vs also is pricked with the guyltinesse of his owne wickednesse: graunt I say that we securelie sleepe not in our iniquities, neither deceyue our selues with vaine flatteries: but rather that euerie one of vs dilligentlie examine himselfe, and then that with one mouth and harte we may confesse al of vs to be guiltie not of a smal fault onely, but euē of eternal death: and that no other remedie remaineth for vs, but thine immensurable mercie, and so also that we maye seeke and embrace that grace which by thy sonne was offered vnto al men, and daylie through his Gospel is offered, that we hauing him our mediator, maye not cease to hope wel euen in the middest of a thousand deaths, vntyl we be gathered together into that blessed lyfe, which is purchased vnto vs by the blood of the same thy sonne. Amen.

¶ And the men rowed to bring backe the shyp to land, and they coulde not, for the Sea wrought and was troublous against them. *The text. verse.* 13.

And they cryed vnto the Lorde, and sayde: we beseech thee O Lorde, we beseeche thee, let vs not perish, for the lyfe of this man, and laye not vpon vs innocent blood: for thou O Lord hast done, as it pleased thee. 14.

Caluin.

THis verse declareth that the shipmen and the rest were then more moued to mercy, when they sawe the holy Prophet of God willingly to vndertake that punishment that he had deserued. And because he confessed himselfe guilty, and refuseth not the punishment, hereby it came to passe, that they which were prophane men and in a manner barbarouse desired to spare his life. And when as euery man might be amazed at the present perill, this more increaseth the miracle, that they yet had respect vnto the lyfe of him, who alone was in the fault, and who now freely had confessed the same. But the Lord so turned their mindes, that it might more clerely appeare vnto vs, how grœuous a crime it is to flye from the calling of God, and not willingly to obaye his commaundements, as we haue alredy saide. Many thinke this to be but a light offence, and so easily flatter them selues: but it lyeth not in the iudgement of man, to weyghe offences: this is a deceytful ballaunce, when men estœme their sinnes by their owne sence. Let vs therefore learne to geue vnto God his honour, euen that he alone may be Iudge, that he may shine aboue vs, that he maye determine vpon the lightnesse of the greatnesse of eache offence.

But truly, except men deceiued themselues willingly with folishe flatteryes, for certainely, common sence wouloe tell vs this, that it is no light offence, to fly from the gouernment and Impery of God, for as we haue alredy sayde, by this meanes do men take away from God the soueraintye. For what remaineth vnto god, if he may not gouerne mē, whom he hath made and whome by his power he sustayneth. The Lord would therfore here shew that his yre none otherwise could be pacified, but by the drowning of Ionas in the sea: although he respected a dœper matter, as we shal hereafter sœ.

But this in the meane tyme is worthy to be noted, that the Lorde woulde place an example in the person of Ionas: whereby all men may know that there is no dallying with him:

him: but as sone as he commaundeth any thing, he is to be obeyed. The worde which the Prophet useth, Interpreters do diuerslie expound, Hathar, properly is to digge: and therfore some thinke that it is a Metaphoricall speache, because the Rowers do seme to digge the sea: and this sense might agrée well. Others fetche a Metaphor farther, that the Marriners searched, or sought meanes whereby they might stryke the Shyp on grounde: but the other Metaphor, because it is nérer the matter, pleaseth me better. The Latins call this Moliri, not onely when the Rowers do rowe harde, but also when they vse some greater endeuours. Well, the shippmen then endeuored, to bring back *the shippe.* But to what ende: euen that they might spare the lyfe of the man, who had already confessed him selfe to be guilty before God, and for his offence that tempest to be raysed vp which threatned shypwracke to them all. But he sayth, *That they could: not, because the Sea was troublesome,* As already we saw in the Lecture yesterdaye. Nowe I come to the next verse. *They cried* (sayth he) *vnto the Lorde and saide, we beseeche thee O Lorde, we beseech thee let vs not perish, for the life of this man, and* (Ne des. i. Ne reijcias) *Cast not vpon vs innocent blood.* Now more plainely doth the Prophet expresse, why the shippmen so greatlie laboured to returne into the Hauen, or to come to some shore: euen because they were now perswaded that Ionas was the worshypper of the true God, and not that onelie, but also that he was a Prophet: after he had declared, as we haue already séene, that he fledde from the sight of God, because he feared to execute that commaundement, of the which we haue already vnderstode. A reuerence therefore fell vpon the shippmen, when they knewe Ionas to be the seruaunt of the true God. And yet they sée Ionas for one faulte to stande before the tribunall seate of God, and was now to be punished: this I saye they saw, and yet they desired to saue him from punishment. This place teacheth, that to abhorre crueltie, is euen by nature grafted in all

Pittie in Infidelles, Crueltie in Christians.

men:

men? For howsoeuer many men are cruell and blood-thirstye, because it is grafted in them by Nature. Yet than they neuer be voyde of this knowledge, that sheddinge of mans blood is detestable. But yet many harden themselues, and yet haue they a seared conscience, and neuer can shake of that erroꝛ of minde, but that they shall alwaies feele them selues to be abhominable both to God and man, whyle thus they shedde innocent blood. Hence doth it come that the Shypmen, which otherwise had in them scarce one droppe of humanitie, yet dow humblie flee for succour vnto God, when it touched but the death of one onelie man, and here they saye, Anah Iehouah, *We beseech thee O Lorde.* And to the confirmation of the matter, he repeateth the woꝛde, Anah, *We beseech thee.* Which declareth that the Shypmen humblie entreated that God woulde not impute this cryme vnto them.

We se ther foꝛe that although these men neuer tasted the doctrine of ỹ law, yet naturally were they so instructed, that they knewe, that mans blood was deere and precious vnto God. Nowe asmuch as concerneth vs, we ought not onelie to immitate these Marriners, but also farre to surpasse thē. For not onelie ought the rule of Nature to be of force with vs: but we also heare what God by his owne mouth hath pronounced: *Who so sheddeth mans blood, his blood shall be shed againe.* And we knowe also why God taketh vpon him to defende the lyfe of men, euen because they be created acoꝛding to his Image. Whosoeuer therefoꝛe violently maketh an assault against men, the same as much as in him lyeth violateth the Image of the eternal God. Seeing it is so: ought not all violence & crueltie to be vnto vs a double horroꝛ? Yet must we gather out of this doctrine another thing. For here God declareth by a singular testimony, what a fatherlie affection he beareth vnto vs, whyle he woulde haue our lyfe to be vnder his safetie and protection, and declareth in verie deede that he taketh care foꝛ vs, be-

cause

cause he wyll take vengeaunce vpon them, if any man vniustlie do vs any hurt. We se therefore howe this doctrine on the one parte restrayneth vs from worcking any thing against our brethren: and againe, assureth vs of the fatherlie loue of God, that we being trayned on with this delectation, maye learne to delyuer our selues wholy into his custody.

Now come I to the last member of this verse, where the Shipmen saye: *For thou O Lorde hast done euen as it pleased thee*. Here the Shipmen sufficiently shewe that wyllinglie they shedde not innocent blood. But howe can these thinges agree betweene them selues, that both it should be innocent blood, and againe that they shoulde be without faulte? they vse this excusation, that they obey the iudgement of God, that they do nothing in this case rashlie, or for their owne pleasure: but that they follow ỹ which God hath prescribed. For although God spake not, euidentlie yet there appeared what he commaunded. For he woulde haue the tempest continew tyll Ionas were drowned, as though God requyred some Sacrifice in the death of Ionas: and these thinges do the Mariners obiect. But let vs marke, not to laye the faulte vpon God, as blasphemous men do, who whyle they couet to acquite them selues, they make God in faulte, or at the least set him in their place. Why (saye they) sytteth he also as a Iudge to condempne vs, who him selfe is the first author of our transgression: because he so appointed it? At this daye truelie many phrentike fellowes speake thus, and euen take away all difference of good and euyll, as if the lycencionsnesse of men were vnto them in stede of a lawe: and do in the meane time pretende the prouidence of God. Ionas would not that this shoulde be vnderstode of the shipmen: but they speake this, because they vnderstande that God doth gouerne the world with righteous iudgement, although secrete be his counsayles, and can not in our capacities be comprehended. Because therefore they were of this

fullie perſwaded, therevpon do they comfort themſelues: and in the meane time, notwithſtanding howe ſoeuer they yelde vnto God the praiſe of righteouſneſſe: yet feare they leaſt they ſhoulde be thought guyltie of innocent blood.

Nowe then we ſee, howe reuerentlie theſe men ſpake of God: and alſo what great Religion was in them, that they woulde not defraude God of his due praiſe: *Thou O Lorde* (ſay they) *haſt done as it pleaſed thee*. Do they here accuſe God of tyranny, as though he ſhould ouerthrowe al things without eyther order or reaſon. No verelie: but they take that principle: that the wyll of God is right and iuſt: Yea, whatſoeuer God hath determined with him ſelfe the ſame without any controuerſie is iuſt. Then when they be once perſwaded of this, immediatlie they take for a rule of well doing the wyll of God. And ſaye, *Euen becauſe thou O Lorde haſt done as it pleaſed thee*, Therefore are we blameleſſe. But here it is alſo conuenient to adde moreouer, that the ſhypmen do not here brable about the ſecrete prouidence of God, and laye homicide to his charge, as vngodlie and filthy dogges do nowe a dayes: but becauſe God hath manifeſted his determination vnto them, they declare that, that the rageing ſtormes of the ſea, & the tempeſt can not be otherwiſe ſetled and quieted, but by the drowning of Ionas, therefore this knowledge of the counſayle of God, take they for a certaine lawe. And yet as I haue ſayde, do they ſtil ſubmiſſiue vnto the mercie, leaſt in a matter ſo perilous and confuſed, he ſhoulde infolde them in the ſame punyſhment, becauſe they are compelled to ſhedde innocent blood. Well, nowe we knowe the meaning of this place. It followeth.

The text. verſ. 15. ¶ And they tooke vp Ionas, and caſt him into the Sea, and the Sea ceaſed from hir rageing.

Caluin. HEre Ionas nowe declareth that the tempeſt was rayſed vp for his offence: becauſe the euent proued the ſame certain-

certainely. For not onely because the Mariners cast lottes, but because after Ionas was cast into the Sea, the Sea was calme, this sodaine chaunge sufficientlie declared that Ionas onelie was the cause why they were so nere to shipwrack. For if the Sea had bene setled shortlie after, and yet sometime betweene, this calme might haue bene ascribed to Fortune. But seeing the Sea was quiet euen the same moment, it coulde not otherwyse be sayde, but that Ionas was thus condempned by the iudgement of God. He was indede cast into the Sea by the handes of men, but God so ruled, that nothing coulde be ascribed vnto men. But that they execute that iudgement which God openlie commaundeth, and requireth of them. To this ende therefore belongeth this verse. Nowe he addeth.

¶ And the men feared the Lorde with a great feare, and offered a Sacrifice vnto the Lorde, and vowed vowes. *The text. vers. 16.*

NOwe Ionas declared what fruite followed: and first he sayth, that the shippmen feared the true God. For here he vseth the proper name of God *Iehouah*, when as before we saw that they were geuen wholie to their superstitions, when euerie man cried vnto his Gods. But that was an erroneous studie, for they wandered after their superstitions. Nowe the Prophet noteth a difference, euen that they began to feare the true God. And although it maye be y afterward they slidde backe into their former errors, this yet ought not to be pretermitted, euen that God coūcelled them to such feare. The Hebrewes as it is already sayd, do sometime take Timere deū, *to feare God*, for Colere deum, generally, *to worship God*: In the second of the Kings, the. 17 Cha. It is sayd of the newe inhabitaunts of the lande Chanaan, which were translated out of Persea, *They feared the Lorde*: That is, they immitated the rytes of the law in Sacrifices, *Caluin.* *Ver. 32. 33*

to worshippe God. But in this place, that which is added, doth shewe that the manner of speaking is more restrained: for there is added, *A great feare*. Therefore Ionas signified that the Mariners and other Passengers were touched not onelie with a certaine feare of God, but also perceyued the God of Israel to be the chiefe king of heauen and earth, and to holde all thinges in his hande and Imperie. Neyther is it any doubte but that this feare so brought them to true knowledge, that they perceyued that they were mocked before, and that whatsoeuer the worlde hath faygned, to be a mere foye and deceypte. And that the Gods made by the mindes of men are nothinge else then mere Idolles. We vnderstande nowe the mynde of Ionas.

But here are we to speake some what more largely of the feare of God. The scripture when it speaketh of the feare of God, sometyme meaneth outwarde worshippe sometime again, true pietye. Where outward worshippe is touched there it is a small thinge. For hipocrits are accustomed to vse their ceremonies and testifye that they worshippe the true God: but yet because they submite not themselues vnto God with a sincere affection, neyther bring forth fayth nor repentaunce, therefore do they nothing els but mocke and counterfeyt. But the feare of God is oftentymes taken for godlynesse it selfe: and then is it called the beginning and the head of wisdom, and also wisdom it selfe, as in the booke of Iob: The feare of God therefore that is that reuerence whereby the faythfull willingly submytte themselues to God, is the beginning or head of wisdome. But oftentymes also it commeth to passe that men are touched with a seruile feare, so that they desire to obaye God. In the meane time yet they rather desire that he were plucked from the throne. This seruile feare is full of contumacye, because they which cannot exempt themselues from his power and Imperye, yet do gnawe the bridle. Such was this feare whereof Ionas here entreateth. For all the men whereof Ionas here

The feare of God two wayes taken for outward worship, & true pietie.

Iob, 28, 28

here maketh mencion so sodainely were not chaunged, that they wholy addicted themselues to God. For they had not proffited so much, neyther was the conuersion of their mindes so perfect and true, that they were thereby chaunged into new men. How then feared they? Euen as God wrested from them a certaine confession for a tyme. It may yet bee that some of them proffited them for the more and more: but I now speake generally of all.

Because therefore they feared God, we cannot thereby gather that they so wholy were conuerted, that they afterward were addicted to the God of Israel. But yet they were constrayned to perceyue and confesse the God of Israel, to be the onely and true God. By what meanes? for that the fearefull iudgement of God had stroken a terrour into them, so that they perceyued him to be onely God whiche contained vnder his gouernement both heauen and earth. Now then we se in what degree this feare is to be placed which Ionas here toucheth. For if afterwarde there folowed no better progresse, or going forward in ỹ trueth, this was onely of force to condẽpnation, because when as these chiefe by this manifest instruction, acknowledged the onelie God, yet they mingled their wicked & impious superstitions with his worship, as in many men it is seene at this daye.

The Papistes holde one principle with vs, that the onely God is the maker of heauen and earth: yea, they come nerer also, euen that the onelie begotten Sonne of God, is our redeemer. But in the meane time we se howe they pollute the whole seruice of God, and turne his trueth into lyes, & mingle God with Idolles, in such sort that there is nothing pure among them. But that principle is much worth, if God do reache his hande to miserable men. For if in the Papacie this were not certainely holde, that the worde of God is to be credited, and Christ the sonne of God to be king and heade of the Church, there were long circuitions to be vsed with them: but we haue a familiar enterance vnto

them. For when we obiect both the law, the Prophets, and the Gospell, they are helde then with a certaine reuerence, neyther dare they contempne the authoritie of the most high God. We se therefore howe this feare of it selfe is to small purpose, if men sticke styll in their olde myre: but if the Lord wyll call them further, this feare then openeth to them the gate vnto true pietie. So (as I haue sayde) it might be, that some of the Mariners and other shyppmen after that profyted more: But that feare of it selfe coulde nothing else do, but conuince them, in such sort that no excusation might profite them before the iudgement seate of God: because a token was shewed, whereby they might knowe that there was none other God, then was called vpō of the elect people. Afterward he addeth, that they *Offered a Sacrifice vnto the Lord.* They were accustomed before, to offer sacrifices to their Idols, but now they declared that they worshipped the God of Israel: for to this ende do belong the Sacrifices. But withal this is to be noted, that this confessiō was of them expressed, that God might confirme the faith or credit of his word. For when they perceyued this whole matter to be gouerned by ꝑ wyl of God, they were compelled to confesse that he was the true God, and this was the ende and scope of the Sacrifice.

But here it maye be demaunded, whether that Sacrifice pleased God. It is certaine that so sone as men bring in their owne inuentions, by that mixture is corrupted and vitiated, whatsoeuer else in them might seme worthy of prayse. For God wyll haue no fellowe, as it is sufficientlie knowne. And alwaye that saying of Ezechiel is to be kept in memorie: *Goe ye, and Sacrifice to the diuel, and not vnto me,* sayth the Lorde. God there refuseth all Sacrifices which they were wont to offer among the people of Israel, euen because there were superstitions mingled with them. God therfore declareth that he so disalloweth these mixtures, that he had rather that superstitious men shoulde be wholie geuen to the diuell, then that his sacred name shoulde so be

prophaned. Therfore of it selfe this sacrifice was neyther lawfull, nor coulde please God: but by Accidens, or outwardlie (if I maye so speake) this Sacrifice pleased God: because he woulde haue his glorie by this meanes to florish and shine. And although he refused the shypmen themselues, yet woulde he haue this worke to be some testimonie of his glorie: as for example: Oftentimes the worke in respect of the man may be corrupt, and yet after an accidentall manner it shall tende to the glorie of God. And this is dilygentlie to be noted. For at this daye there is a disputation or rather a sharpe contention about good workes: And the Sophisters in this subtyle argument or Paralogisme deceyue them selues, because they thinke or imagine that workes, morally good, eyther are preparatorie to the obtayning of grace, or else are meritorious or deseruers of eternall saluation. When they saye workes morally good, they onelie respect or regarde outward appearances: they neyther respect the fountaine from whence they come, nor yet the scope whereto they tende. If the harte of man be impure, certainely the worke that proceadeth from thence shal be alwayes vnpure and shall stinke in the sight of God. Againe, if the ende be wicked, that is, if the purpose of men be not to worshippe God, and that with a sincere hart, euen that worke which is otherwise most excellent, shalbe most filthie in the sight of God.

How the worke of a wicked man maye please God.

To chyldishly therefore and farre are the Sophisters deceyued, when they saye that workes, morallie good, do please God, or be preparatiues vnto grace, or deserders of saluation. But howe maye it be that a worke shoulde not please God, and yet tende to his glorie? I aunswere, that this verie well agreeth, neither is there here any contrarietie, which easilie cannot be accorded. For God after an accidentall manner, as I haue already sayde, applyeth those things to his glorie, which of them selues (I saye, of them selues, that is in respect of men) are verie corrupt. So also in the

Papacie

Papacie the name of a Christian serueth to the glorie of God, for alwaies some remnaũt of Christianity remaineth. For howe commeth it to passe, that in this time the light of the gospell hath appeared out, when as yet at the least in few places true pietie hath bene restored? Forsoth, because the Lorde neuer suffered true Religion to be quite extinguished or quenched, in that place where yet it hath bene corrupted. In the Papacie therefore, *Baptisme, the verie name aswell of Christ as of the Church*, Finaly, *A certaine forme of godlinesse*: All these of them selues were vnprofitable altogether, but yet after an accident all sort, are of force, euen as I haue sayde. But if we consider aswell the Sacrificers, as also the common sorte of people, we shall finde, that they do nothing but peruert the worship of God. When as rashlie and lyke a hodgepodge, they ioyne their superstitions and inuentions to the worde of God, no sincerities is obserued. When therefore they thus confounde heauen and earth together, nothing else do they but prouoke vpon them selues the wrath of God. Howe therefore we knowe why Ionas sayth, that the Shyppmen and Passengers offered Sacrifices to God. But yet this also is to be remembred that I latelie sayde, this Sacrifice to be a signe of the worship of God. For from the beginning, alwayes this opinion remayned in the hartes of all men, that Sacrifices were not to be offered, but to God onelie. And prophane men in all ages none otherwise deemed of Sacrifices, but euen that by them, they shewed forth their Religion towarde the Gods.

When as therefore Sacrifices from the beginning haue bene offered to God alone, it followeth that they at this day are inexcusable, which adioygne some as fellowes with God, and vnto mortall men or Angels, offer their Sacrifices. Howe maye this be borne in Christians, sith the Gentiles alwayes haue confessed that they toke them alwayes as Gods vnto whome they were accustomed to offer their sacrifices? But seeing now God pronoũceth his chiefest Sacrifice

crifices? But now seing God pronoūceth his chiefest Sacrifice to be Inuocation, as we reade Psa.50. In the Papacie all Religion is quite peruerted, whē as they not onelie inuocate God, but also the verie creatures, neither doubte they more often to flee for succour vnto Peter or Paul, yea, euen to Saintes of their owne making, counterfeyt and feygned, then vnto one God. When as therefore they spoyle God of that his chiefest ryght, we perceyue that with that their sacrilege they treade vnder foote all pietie and godlynesse. If therfore prophane men testified that they worshipped the Lord, and the God of Israel onelie, with that their outward sacrifice: let vs at this daye learne not to transferre the honour of good right belonging vnto God, to the creatures, but let this honour, euen that he onelie maye be inuocated, remaine wholie and inuiolable vnto him: because this, euen as I haue sayde, is the chiefest and most precious sacrifice that he requireth and alloweth. Psa. 50. 15

Nowe also Ionas addeth that, *The Shipmen vowed vowes to God.* This appertaineth to geuing of thankes, or is a parte of thanksgeuing. For we knowe that in vowes alwaies this hath bene the intent, not onely of the holie Fathers, but also of superstitious Hipocrites, both to binde them selues to God, and also to geue him thankes, and testifie that they owe vnto him or stande bounde vnto him both for the preseruation of their lyues, and also for any other benefite that happened vnto them. And this was the continuall course in vowing vowes, in all ages. Therefore when as nowe the shipmen made vowes vnto God, certainely they renounced their Idolles. First they cryed out to their gods, but nowe they vnderstande that they prayed in vaine, and without profite: for that rashlie they cast abroade their voyces in the ayre. Nowe therefore they direct their vowes to the true God, because they knowe that their lyues be in his hande. And hence is it easie to be collected, howe foolishly the Sophisters heape togeather at this daye all the places of The Sophisters mistake the Scripture.

Scripture which entreate of Vowes, or where any mention is made of Vowes. For they thinke, when we condempne their wicked vowes, that we are vtterly ouerwhelmed, and banished with their vaine collection of that verie worde, *Vowe*. And yet none of vs euer denied, neyther do deny, but that it is lawfull to make a vowe, so that it be done by the prescription of the lawe and the gospell: that is, so that men do not rashlie obtrude vnto God, whatsoeuer commeth in their minde, but do vowe that which is acceptable vnto him: and againe, haue with them a right & iuste ende of their vowes, euen that they maye thereby testifie their thankfulnesse in the sight of God. But in common vowes there be most palpable corruptiõs, as there is also in all the Popes Religion: because they do confusedlie vowe this or that to God, and neuer respect what the Lorde requireth or alloweth: As one man for certaine dayes abstaineth from eating of flesche. Another man kombeth not his head for a certaine tyme. And another wandereth in some pylgremage. We knowe that all these thinges are refused of God. Againe, admitte, they vow nothing but that which is allowed of God, yet is that also verie prosperously done, because they wyll nedes by this manner binde God vnto them. And alwayes that deuilish opinion of Desert or Merite sticketh in their mindes. Lastlie also, they neuer respect what they them selues are able to do, but they vowe perpetuall chastitie, when as yet incontinencie doth burne them: and so we see that after that manner of the Gyaunts, they fight and striue against God him selfe, and withall do permitte vnto them selues an vnbridled lybertie, to vowe any thing what they lyst. Let vs knowe therfore that as often as the Scripture speaketh of vowes, it taketh these two principles, euen that vowes, because they belong to the worshippe of God, ought not to be vndertaken without any difference at the pleasure of men, or as men lyste, but ought to be reduced and referred vnto their rule, euen

It is lawfull to make a vowe so that we make the word of God our warraunt.

The ende of vowes.

Why there be corruptions in the vowes of the common people or of the papacie.

Two principles vsed of the scriptures when it speaketh of vowes.

euen that men bring nothing vnto God, but that which they by his worde knowe to be allowed of him: and againe, that they kepe the right ende, euen to declare by this token their thankfulnesse towarde God, and witnesse that by his benefit they are saued: euen as when the shypmen vowed, certainly they thought no other thing, but that God was their deliuerer: and so testifie ỹ at what time they shall safe come to the Hauē, that then they would make this manifest, that the God of Israel hath had mercie on them. It followeth.

¶ And the Lorde had prepared a great Fysh to swalow vp Ionas: And Ionas was in the bellie of the Fysh, three dayes and three nights. *The text. verſ. 17.*

THe things which the Prophet here briefely mencioneth, it is our part more diligently to consider: For this is easily past ouer, when in few words we read that Ionas was swallowed vp of one fish, and there remained for three daies and three nights. But yet although Ionas neither amplifieth nor setteth out after a Rhetorical sort the things which we so lightly passe ouer, neyther yet vseth any brauerye of words, but maketh mencion thereof as of a common matter, yet let vs see what the matter it selfe importeth Ionas is cast into the Sea: He was before this, not onely the worshiper of the true God, but also a Prophet, and faythfully without doubte executed he his office. For God had not determined to send him to Nineueh, but because hee had beſtowed vpon him some notable gyfts: and knew also that he was sufficient to vndertake so great and so weighty a burden. Seeing therefore that Ionas faithfullie studied to worshippe God, and all his lyfe to attende dilygentlie vpon him, and nowe yet is cast into the Sea, as vnworthy of the daye lyght, is rooted out from the company of men as vnworthy of the vulgare and vnaccustomed punishment, which other men sustaine, but is cast (as it were) out of the worlde, that *Caluin.* *If Ionas so were punished* *what deserue wee*

he might be depriued of the common elementes, which punishment in time past as it is well knowne, was appointed vnto parricides, or murderers of their Parents.

When as Ionas therefore seth him selfe so handled, what might he thinke? Againe, nowe when he sayth that he was three whole dayes in the bellie of the Fish, certainely so dyd the Lorde awake him, that he was troubled with continual disquyet: for he was drowsie then when he was swalowed vp of the Fishe: but, euen as though the Lorde had violentlie dragged him to his iudgement throne, so suffered he continuall torment. Continuallie also he myght thus thinke: howe arte thou dealte with all? For God kylleth thee not once onelie, but also wyll geue thee ouer vnto a thousande deathes.

Iob. 14. 6. We se what Iob sayth: That when he is deade, he shalbe quyet, and free from all myseries. Ionas without doubte was alwayes vexed with this griefe, that he knewe that God was against him, as his mortall enemie. His conscience might tell him: Thou dealest not nowe with men, but with God him selfe, who now persecuteth thee, because he was a fugitiue from his presence. When Ionas therefore of necessitie must nedes recoumpt him selfe after this sorte the anger of God, this was more greuous vnto him then a hundred deathes. For Iob and many other in this case most earnestlie desyred that they myght dye. But nowe because Ionas is not kylled, but languisheth in continuall tormentes, certainelie none of vs can comprehende in minde his griefes, so farre is he from the vttering of those thinges, which in those three dayes myght come into the mynde of Ionas. But I can not make an ende of the reste nowe, I wyll deferre it therefore tyll the next Lecture.

The

The Prayer.

GRaunt Almighty God, sith thou settest forth vnto vs at this time thy holie Prophet to be a fearful example of thy wrath against al that be disobedient and rebelles against thee: graunt (I saye) that we may learne so to submyt al our senses and affections vnto thy worde, that we refuse nothing that pleaseth thee, but that so we may learne to lyue and dye vnto thee, that we maye wholy depende vpon thy wyl, and maye imagin nothing, but that which thou by thy worde hast testifyed to be acceptable vnto thee, or alowed of thee, so that we maye marche vnder thy conduct, and al our lyfe long obey thy worde: tyl at the length we maye come to that blessed rest which is purchased vnto vs by the blood of thine onelie begotten sonne, and layde vp for vs in heauen through the hope of the gospel of the same Christ. Amen.

THe last Lecture we beganne to expounde the last verse of the first Chapter, where Ionas sayde that *A Fishe was prepared of the Lorde.* We sayde that it could not otherwyse be, but that Ionas, when as he was in the bellie of that Fysh, dyd feele most grieuous tormentes, as though nowe he were appointed to eternall death, so long I saye as he was depriued of the taste of Gods grace. Which thing againe more euidentlie shalbe declared in his Canticle or Psalme. But nowe one question is to be handeled of vs, *Caluin.*

whyther God created at that tyme the Fish which receyued Ionas. For so much that saying (that: *God prepared a Fish*) seemeth to inferre. For if the Fish had at that time swamme in the Sea, the Prophet might haue vsed another worde, as thus: The Lorde caused that the Fish should *Occurre*, or: the Lorde *Sent* a Fish, for so the scripture is wont to speake. But here, the Fish is sayde to be prepared. But this doubt maye be resolued thus, that although God created not the Fish at that tyme, yet dyd he dispose the same to this vse: because we knowe that this was not done naturallie, that a Fish should swallowe Ionas: and againe, should thre dayes and thre nightes kepe him vnperished in his bellie. I therefore referre that which here is spoken of (that a *Fishe was prepared*) vnto the conseruation of Ionas. And certaine it is, that there be some such Fishes which are able to swallowe men whole. And Guleielmus Rondeletus, who wryt a booke of the Fishes of the Sea, by probable reason, gathereth that it was a Fish called Lamia. He sawe that Fish whome he sayth to be of so large a bellie and broade mouth, that easlie maye swallowe one man: and sayth also, that sometyme there was founde in the bellie of that Fish Lamia, an armed man. Therefore as I sayde, eyther a Whale, or a Lamia, or some Fishe vnknowen vnto vs, maye deuowre a whole man: but he which so is swollowed vp, lyeth not in the bellie of the Fish. Therefore Ionas, that he might note the myracle, sayth that this Fish was prepared of the Lorde, because he was receyued into the bellie of the Fish, as into a friendlie harborough or lodging. For there although he rested not in minde, yet in body he was as safe as if he had walked on the lande. When as therefore contrarie to the order of Nature, the Lorde preserued his Prophet there, no maruayle it is, if he saye that the Fish was prepared of the Lorde. Nowe I come to the seconde Chapter.

The Fish was prepared, that it was ordained for the sauegard of the Prophet.

Gul. Rondeletus.

The.2.Chap.

¶ And Ionas prayde vnto the Lord his God out of the bellie of the Fish. *The text. verſ.1.*

And he ſayde, I haue cryed in mine affliction vnto the Lorde: and he hearde me, or he aunſwered me, out of the bellie of the graue cryed I, and thou heardeſt my voyce. 2.

WHen Ionas ſayth, *That he prayde out of the inwarde partes of the Fish*, he ſyrſt ſheweth with what a fortitude of minde he was endewed. Then therfore he taketh him to a new minde, becauſe when he was at liberty, he thought ȳ he might after a ſort mock God: he was a fugitiue from the Lorde: but nowe when he is ſhutte vp in outwarde myſeries, he beginneth to praye, and of his owne accorde ſetteth him ſelfe in the ſight of God. This is a chaunge or alteration worthy the noating. And herehence we gather howe greatlie it is expedient for vs, that we being drawne backe with chaynes and be detayned, ſhutte vp in fetters as it were, becauſe when we are at lybertie, immediatly then we ſtraye abroade without any meaſure. Ionas when he was at lybertie waxed wanton as we ſee, but nowe when he perceyueth that he is faſte bounde by the violent hande of God, he altereth his minde, and prayeth out of the bellie of the Fyſh. And this circumſtaunce is alſo of vs to be marked, for the wordes ſounde, as if he ſhoulde ſaye, that he prayde out of the verie helles. But howe coulde it be, that he then dyrected his prayers vnto God, by whoſe hande he ſawe himſelfe to be ſo ſeuerelie puniſhed? For God moſt ſeuerelie handeled him. Ionas was after a ſorte dyuen to eternall *Caluin.*

deſtruction,

destruction, for the bellie of the Fysh, euen as we shall hereafter see, was as the bellie of hell, or ye graue. And yet in this desperation, Ionas gathereth his spirites to him and taketh courage, & can take him selfe the right waye vnto God: this is a wonderfull and almost an incredible example of fayth. Therefore let vs learne to waigh well what here is sayde: that when the Lorde punisheth vs hardlie, then is there a lawfull & fyt tyme to pray. But we know how the greater parte of people dispayre, and are not wont to offer their prayers vnto God: but when their mindes be quiet. But God himselfe then chiefly inuyteth vs vnto him, when as we are brought to greatest extremity. Let vs therefore remember that which Ionas telleth of himselfe, euen that he cryed vnto God out of the verie helles. And with all he also confyrmeth, that his prayer proceded of true fayth: for he sayth not simply, that he prayed vnto the Lorde, but also he addeth, *his God*. But he speaketh earnestlie and verie deliberatelie. Well: Ionas although he were not onelie lyke a deade man, but almost condempned, yet perswaded with him selfe that God for all this, notwithstanding woulde be mercifull vnto him, if he fledde for succour vnto him.

A lawfull and fyt time to praye, is when the Lorde punisheth vs.

We see therefore that Ionas by chaunce as hypocrites are wont to haue the name of God in their mouthes, when they be oppressed: but he prayed seriously: because he was perswaded that God woulde be mercifull vnto him. Nowe it is to be marked that the prayer of Ionas was not uttered in these wordes which here are mencioned: but Ionas while he was in the belly of the Whale meditated with himselfe these cogitations.

After what sorte therefore he was affected, he declareth in this Canticle, and we shal certainly see that he was drawne euery waye: as in temptations it must nedes be that our mindes should be moued hether and thether. For the seruaunts of God enioy not the victorie without great trouble, we must therefore playe the souldier & that valiauntly,

that

that we may get the victory. Ionas therefore in this Canticle sheweth that he was tolled with great disquietnesse & sharpe tormentes: but with all he sheweth that this principle was stedfastlie fyxed in his minde, that God must be sought vnto, and againe, that he seketh him not in vaine, because he is alwayes ready to helpe those that be his, as often as they shall crye vnto him. And therefore he sayth: *I cried vnto the Lorde when I was in trouble, and he aunswered mee*. There is no doubte but that Ionas mencioneth after he came out of the belly of the Whale, what happened vnto him, & gaue thankes to God. This first verse therefore conteyneth two partes. First that Ionas in his distresse, fledde for succour vnto God: The seconde parte conteyneth a thanksgeuing for that, marueylouslie and contrarie to all fleshlie imagination he was delyuered: I haue cryed (sayth he) in my tribulation vnto the Lorde, I cryed out of the bellie of hell, and thou heardest my voyce. Ionas as we shall hereafter see, not without great contention directed his prayer vnto God: he striued with many difficulties: but howsoeuer many impedimentes dyd concurre, yet went he forewarde and stayed not from prayer.

Now he also declareth that he prayed not in vayne: for that he might the more amply set out the grace of God, he saith: *out of the belly of the graue:*. He put this word, *Affliction*, in the first member of the verse, but here more clerely doth he expresse how notable and worthy of memory was the benefit of God, that he escaped safe out of the belly of the Whale, because the same belly of the fishe was as the belly of the graue. Schol the Hebrewes cal the graue, of the corruption that is therein. And the Latin interpreter almost in euerye place hath translated it, *Hell*: and sometime Schol is taken for *Hell* it selfe: of the estate of the reprobates, whereby they perceyue themselues condemned in the sight of God, but more often is it taken for the graue, which since I gladly in this place kepe, euen that the fishe was lyke the graue. But

Schol verie often taken for y graue.

he signifieth that he was so enclosed in the graue: that there appeared no way out. What is the belly of the graue? euen the most inward and depest part of the graue. And when Ionas was in this state and case he sayth: that he was heard of the Lord. And here againe it is expedient to repeate that which I lately touched, euen: that Ionas although in moste grieuouse tentation, was not so oppressed, but that his prayer escaped into the presence of God. He prayed therfore, and not simply prayde but he also expresseth his vehemency and affection when he sayth that he cryed, and made a strong noyse, and it is no doubt, but that very necessitye wrested from Ionas grieuouse complaynts. But how so the matter be? he howled not, as the vnbelieuers are wont, who feele their sinnes, and sufficiently complayne, but yet they powre out vayne bellowings to no purpose Ionas here discerneth himselfe from them, saying that he cryed and called vnto God. Now it followeth.

The text. vers. 3. ¶ For thou haddest cast me into the bottome in the middest of the Sea, and the flooddes compassed me about, al thy surges and al thy waues passed ouer me.

Caluin. I Reade this place oppositelie, that is, that Ionas here for amplification sake declareth his estate. This was sure a great thing, out of the bellie of the Fish to crye vnto God: but farre more difficil a thing it was, to lyft vp his minde to prayers, whē as yet he might make a coumpt that God was his enimie & against him. For admitte that he myght call vpon God being cast into extreame daungers, but when it came into his minde, that whatsoeuer euyl he suffered, was layde vpon him from aboue, because he endeuored to flee away from the calling of God, how could he pierce through with prayer euen vnto the heauens, when such a let came betwene?

betweene: We sée therefore to what ende his wordes tendeth, when he sayth. *But thou haddest cast me into the deepe, euen to the middest of the Sea, the flooddes compassed me, all thy waues and surges passed ouer me.* Briefly, Here Ionas sheweth, what grieuous tentations were layde vpon him, whyle he endeuored to thinke vpon prayers: For this came first into his minde that God was his vtter enimie. For Ionas then neuer made a coumpt that he was cast into the Sea by the Mariners and the rest, but his minde was throughlie fixed in God. This is the reason why he sayth, *Thou Lorde haddest cast me into the bottome, in the harte or middest of the Sea*: Againe, *Thy surges and thy waues, &c.* Here he respecteth not the nature of the Sea: but as I haue sayde, he setteth all his senses on God alone, and acknowledgeth that he hath to do with him, as if he shoulde saye: Thou O Lorde dost put me to flight, or driuest me away in persecuting me, and yet I approche vnto thee. Thou in feareful sort doest shew that thou art offended, and yet I beseech thée: so farre are these terrors from pulling me farre from thée, that as I were pricked forwarde, I come wyllinglie vnto thee, because there is not elsewhere for me any hope of saluation. Now therefore we sée of what force this Antitheſis, or Oppositio, is when as Ionas setteth that terrible punishment that he sustayned, against his prayer. Nowe let vs goe forwarde.

¶ Then I sayde, I am cast awaye out of thy sight: yet I looke againe towardes thy holy temple. *The text. vers. 4.*

IN the first parte of this verse. Ionas againe confirmeth that which I sayde, euen that, when he woulde praye not onely the gate was shut against him, but that there were (as it were) mountaynes in his waye, that he shoulde not aspyre with his prayers vnto God. Neither yet regardeth he onely in what state he was in, but rather chiefly he mar-

Caluin.

keth the cause, euen that he had prouoked the anger of God vpon him selfe. And therefore he sayth, *I saide, I am reiected from the sight of thine eyes.* Some there be that couldlie expoũd this place, thus: That he was onely expelled out of his countrey, least at any tyme he should beholde the Temple. But I doubte not, but Ionas here mencioneth that he suffered euen vtter torments, euen as if all hope of pardon were cutte of from him. What? (thinketh he) shall I yet hope that the Lorde wyll be mercifull vnto me? it is not to be hoped for. This is therefore the reiection, of the which he speaketh. For God is sayde to driue vs from his sight, when he forbiddeth vs all accesse vnto him. And therefore Ionas thought him selfe altogether alienated from God. If any man obiect, that then his fayth was quyte extincted: the aunswere is readie, that in the stryueing of fayth, there be many ciuil conflictes, when as one imagination commeth in place, and another meeteth that Exopositor: for otherwyse there shoulde be no tryall of our fayth, but euen in this inwarde conflict. For if hauing quiet mindes we can thinke certainelie that God is mercifull vnto vs, what proofe were there of our fayth? But when flesh telleth vs that God is against vs, and that there is nowe no hope of pardon any more, then faith beginneth at the length against this, to cast vp his buckler, and driueth awaye that assault of temptation, and conceyueth hope of grace: Howsoeuer for a tyme the Lorde seemeth to be displeased: then I saye is faith truelie tryed. Such therefore was the state of Ionas. For according to the imagination of his flesh, he thought that he was altogether abiected of God, so that in vaine might he come vnto him. Well, Ionas then, which had not yet put of flesh and blood, coulde not by and by conceyue the fauour of God, but these difficulties dyd ryse against him.

Obiection.

Aunswer.

The later parte of the verse is diuerslie of Interpreters expounded. Some turne it negatiuelie: I wyl not looke towarde thy holie Temple: but the wordes wyll not admitte

this

this interpretation. אך Amongst the Hebrewes signifieth, *But, Or*, But yet notwithstanding, it signifieth also *Certe*, trulie: Somtime it is taken for: Peradnêture, doubtfullie. The greater part of Interpreters do translate it: *But I wyll behold thy holie temple*, As though Ionas had here reproued that his diffidency, wherof he latelie made mencion: as alwayes the faythful bryde them selues, when they are caryed away into any doubte. As thus: What wylt thou for this cast away all hope, seing that God wyll be peaceable and pacified with thee, if thou come vnto him? Interpreters do thinke that here is a figure called *Epanorthosis*, that is, a Retractation: because Ionas here chaungeth his sentence, and recanteth the false principle which he first toke of his fleshlie imagination. For he sayde first, that he was reiected from the face of the Lorde: and nowe he repelleth that tentation, according to the mindes of those Interpreters, and sayth: *But yet I will see thy holie temple: although nowe I seeme to be reiected of thee, yet shalt thou at the last take me into fauour.* We might notwithstanding without any alteration, so expounde this verse, that it might be full. *At the least, or yet I shall see thy holie temple.* In maner of wishing, therfore might ỳ future tense, be taken as the Hebrewes are accustomed both to vse the future tense, when they pray, or when they wish any thing. Well, therfore wyll this sense agree, that Ionas wauering lie as yet doth thus praye: *Yet, or at the least, Lorde, I will adde this, euen that I maie see thy holie temple.* But because the former interpretation which I brought, is probable, therefore I wyll not contende. Whatsoeuer it be, we se that Ionas wholie dispaired not, although the imagination of the fleshe pricked him forewarde to desperation, because that by and by he conuerted his wordes vnto God. For they which murmur against God, they rather speake in the thirde person, as turning them selues from him.

Επανόρθωσις. Correctio.

They saye: He hath cast me away from him, and not as Ionas sayd, thou hast reiected me, &c.

But Ionas here setteth God before his eyes, *I am cast away* (sayth he) *from thy sight*. He doth not expostulat or debate the

matter with God, but declareth that he yet doth seeke God, howsoeuer he thinketh that he is farre cast off. And then he addeth. *At the least I will see yet againe thy holy temple.* Where as he speaketh of the Temple, there is no doubt but that he set before him the Temple of God in Jerusalem, as the substaunce of fayth. For when he was abiected, he gathered together all those things which might seeme to be able to establishe and erecte his hope: For he was Circumcised, he was a worshipper of God according to knowledge, he was brought vp in the lawe, he was exercised in sacrifices: vnder the name of the temple therefore, he comprehendeth al these things briefly we see therefore how he animateth himselfe in extreme daunger and necessity. And this admonition is profitable for while we see al passage or entraunce vnto God to be shut vp against vs, there is nothing more profitable then to call to minde, that yet from our first infancie he hath adopted vs, and againe that he manifested his grace with many signes chiefly that he hath called vs by the gospel into the society of his onely begotten sonne who is the lyfe and saluation: and againe that he hath confirmed this grace both by baptisme, and the supper of the Lord. When as therfore these thinges shall come in minde, we shalbe able to breake through all impediments by our fayth. Now let vs go on.

Note.

The text, vers. 5.

5 The waters compassed me about vnto the soule: the Depth closed me rounde about, and the Bulrushe, or weede, was wrapped about my head.

6 I went downe to the *bottome of the Mountaines: The Earth with her bars was about me for euer, yet thou hast caused my lyfe to ascende out of the * pyt, or sepulchre, O Lord my God.

* To the roote signifieth to cut out, some turne it: to ꝑ vttermost bounds. The word differeth frō Scholl, being sechoth. *Calvin.*

HEre in many words Ionas prosecuteth how many things might occurre, which might ouerwhelme his soule with terrour,

terrour, and might withdraw him forth from God, & take away al desire of praier. But always this is to be kept in memory which we sayd: euen that he had to do with God. And truly this is to be marked which the Prophet Dauid sayd in the 39. Psalm: *Thou notwithstanding hast done it.* For after he had complayned of his enemyes, he then againe turned his mynde vnto God, saying as it were thus: *what doo I?* what profite I by these complaints? For men do not onely molest me, but thou O Lord hast done it. So Ionas here setteth alwayes before his face the Ire of God, because he knew that no such misery could fal vpon him but for his sinnes, he therfore sayth that he was compassed about: and againe that he was with the deepe closed about, but at the length he addeth, that God hath caused his life to ascend out of the pyt. Wherfore hither tende these circumstaunces, that Ionas could not without great meruayl haue accesse vnto God, when as by al meanes his life was oppressed when he sayth, that he *was compassed with the waters euen to the soule*. I vnderstande it that he was compassed with the waters deadly, for other expositions are to smal purpose or wrested. And the Hebrewes saye that they are pained euen to the soule, when as they are in daũger of their liues: and the Latins say also, that ỹ hart, the entrayles, or the bowels them selues are woũded. And so in this place, *The waters compasse me about, vnto the soule*: again, *The deepe encloseth me*: Some translate Seph, the *Sedge*: some againe translate it the Herbe Alga, which hath leaues lyke Lettice: others trãslate it a Bulrush: but al commeth to one sense. Certaine it is that the Hebrewe worde signifieth a kinde of Sedge: Yea, some thinke that the redde Sea was so called, because it is full of much Sedges and Bulrushes. And they thinke Rushes take their name of their sone rotting. But what Ionas meaneth is euident, euen that the wæedes were fast wrapped about his heade, that is, the wæedes dyd growe ouer his heade. For it is harde to expounde it, as some do of the heade of the Fyshe.

We say: we are græued at the hart: This went to the hart of him. &c.

But

But Ionas speake th Metaphorically, when he sayth, that he was enwrapped in the Sedge, because there is no hope whē a man is enwrapped in the Sedge in the bottom of the Sea. For howe shoulde he escape from destruction, which in the Sea is helde as it were bounde. Metaphorically therefore Ionas meaneth, that he was so drenched in the deepe, that he coulde thence by no meanes escape, but by the incredible power of God. In the same sense he also sayth. I went downe euen to the bottome of the mountaines. But he speaketh of the mountaynes which adioyne to the sea: as if he sayde: that he was not onely cast into the middest of the sea, but so ouerwhelmed that he was fast fixed as it were in the bottom vnder the very rootes of the mountaines. All these tende to this ende, euen that there might no going out be hoped for, except God reached him the hand from heauen, and delyuered him by a straunge and incredible example. He sayth that, *The earth with her barres was about him*. By this manner of speach he geueth vs to vnderstande, that he was euen so shutte vp, as if the whole earth were lyke a gate. We knowe what manner of barres, the barres of the earth be, if we will graunt barres vnto it. For if a gate be quite shutte vp by barres, we knowe what and howe great is the portion of the earth. And if we imagine the earth to be the gate, what manner of barres muste there be. It is euen therafter therfore, as if Ionas should say, that he was forbidden this vital lyfe, euen as if ỹ earth were set against him, he shoulde not escape out to the light of the Sunne. *The earth* (therfore, sayth he) *was opposite vnto me, and that for euer*. Afterward, he cōmeth to thanksgeuing, saying: *But thou O Lorde God hast made my life to ascend out of the pitte*. After that Ionas had vsed a long description, that he might declare ỹ he was not once dead onely, but with many and diuerse deaths oppressed: here nowe he addeth a thanksgeuing, because he was deliuered by the Lorde. *Thou* (sayth he) *O Lorde my God hast caused my life to ascende*. Nowe againe he confirmeth

that

that which I haue once already saide, euen that he powred not out fryuolous prayers vnto God, but that he prayed with a serious affection of faith. For he would neuer haue called the Lord, *his God*, but that he was so perswaded of the fatherlie loue of God, that he might hope for certaine and sure saluation at his handes. Therefore he sayth, *Thou O Lorde my God* (he sayth not, *hast deliuered me*) *but, hast brought my life out of the graue, or pitte.* Ionas therfore here being reuiued, testifieth, that he was by the helpe of God, not onelie delyuered from extræme daunger, but was raysed vp from the dead, by a certaine forme of resurrection. Hither therefore appertaineth this saying, when he sayeth, that his lyfe was brought out of the Sepulchre, or from verie corruption it selfe. It followeth.

¶ When my soule * fainted within me, I remembred the Lorde: and my prayer entered into thy holie Temple.

The text, verſ. 7.

* Or wrapped it selfe together ouer me.

HEre Ionas in one verse comprehendeth the things which he first sayde, euen that he was afflicted with most greeuous tormentes, yet so he was not dismayed, but that alwayes he conceyued some taste of the fauour of God, that by this meanes he might be encouraged to praye. For first he confesseth that his soule felte a certaine kinde of faynteneſſe, or was inwrapped in woefull and perplexiue cogitations, so that of his owne nature he coulde not vnfolde him selfe out of the same. As touchinge the worde it selfe, Asaph, in the Hebrewe signifieth to couer: it also signifieth in Niphal and Hithpael (in which conjugation it is here taken) to Fainte: But the former signification maye wel be kept, euen that his soule wound vp it selfe together as in the 102. Psalme, the prayer of the afflicted when as in misery

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he gathered himselfe together and prayed. They which expounde it: *To multiplie prayers*, are voyde of all reason. I therefore doubt not, but that Ionas ... meaneth, eyther that he was ouerwhelmed with a certaine faintnesse of mynde, or els that he was so perplexed, that he could not but with a violent contention mount vp vnto God. What so it be, he woulde by this worde expresse the perplexity of his mynde. Therefore when as we ponder in our myndes diuerse Imaginations, and continue as it were fast bound in vtter daunger, then is our soule sayde to tumble or roule it selfe vp and downe in vs. And when the soule wrappeth it selfe vp together, all the cogitations of the perplexed man fall down vpon him. We couet to ease our selues, when as we reuolue diuerse imaginations, but what so we endeuor to auoyde elsewhether, by and by redoundeth vpon our heade, and so our soule windeth it selfe vp together vpon vs. Now we knowe what Ionas meaneth in the first member of this verse, *While my soule gathered it selfe vp together*, or fainted in me. Then he sayth, *I remembred the Lorde*. By this we gather that Ionas was not a victor without great difficulties, euen to the fainting of the soule, as we haue sayde, and this is one thing. In the meane tyme we gather againe, that he neuer was so oppressed with temptatiõs, but that he sought the Lorde at the least with his prayers. This principle therefore Ionas kept with him, that God is to be sought vnto, although for a time so hardlie and seuerelie he handeled him. For that *Remembraunce* whereof he speaketh, proceedeth of faith.

The wicked remember God, and feare, because they finde him a seuere iudge against thē.

The wicked also remember God, but they are therewithall sore terrified, because they finde him a terrible Iudge: yea, and as often as mencion is made of God, they conceyue nothing else but destruction. But Ionas applyeth the remembraunce of God to another ende, euen that with some solace he might lighten his cares and griefes. For it followeth immediatly, that: *His praiers pierced*, or entred in,

euen

euen vnto God. We ſée therfore that Ionas ſo remembred his God, that with faith he acknowledged, that he woulde be mercifull vnto him: And from this proceeded his deſyre to praye. Nowe that he ſayth, that his prayer entered into the Temple, there is no doubte, but that he alludeth vnto the rytes of the Lawe: For the Iewes were accuſtomed to turne themſelues, as often as they prayed, towarde the Temple, and this Ceremonie was not ſuperſtitious, becauſe we knowe that Doctrine was propounded vnto them, which inuited them vnto the Sanctuarie & the Arke of the Couenaunt, when as therefore this manner was vnder the Law, Ionas ſayth, that his prayer came in vnto the Temple of God: becauſe the Temple was a viſible token whereby the Iewes might conceyue ỹ God was amongſt them: not that they might with a wicked imagination faſtē or ioygne God to the outwarde ſignes, but becauſe they knewe that theſe helpes were not in vaine geuen vnto them. After this ſort therefore Ionas not onelie remembred his God, but alſo called to minde the ſignes, in which he had all his lyfe long exerciſed his fayth, as we ſayde of late. For they which take Temple for Heauen, altogether ſtraye from the minde of the Prophet. I knowe very wel that Heauen is ſomtime called ỹ Temple, but ỹ ſenſe agréeth not here with this place. Ionas therefore meaneth, that although he were moſt farre from the Temple, that yet God was at hande vnto him: for he ceaſed not to make his prayer vnto that God, who had manifeſted himſelfe in his lawe geuen, and who woulde be worſhipped at Ieruſalem, and who woulde that the Arke of the Couenaunt ſhoulde be a teſtimony of his preſence, that the Iewes might cal vpon him with a ſure faith, and might not doubt that he was in the middeſt of them, ſyth they had there a viſible manſion place.

The Prayer.

GRaũt almighty God, seeing thou once hast declared such a notable shewe of thy immeasurable power in thy seruant Ionas, that when he was sunke downe almost euen vnto the verie hel, yet thou diddest erect him vnto thee, and so with syrme constancie dydst sustaine him, that he ceased not to praye and crye vnto thee: graunt (I saye) that in the temptations, wherein it is necessarie for vs daylie to be exercised, we may rayse vp aloft our myndes vnto thee, and againe that we cease not to thinke that thou art at hand vnto vs, euen when there appeare manifest sygnes of thine anger towarde vs: And also graunt that when our sinnes do thrust in them selues in our syght, which maye cast vs into desperation, that yet we maye striue constantlie and neuer departe from the hope of thy mercie, vntyll wee hauing ended all our stryfes, maye at the lengthe freelie and with open mouth geue thankes to thee, and celebrate thy immensurable goodnesse, whereof we daylye haue experience, vntyll we being ledde along through daylie experimentes, maye come at the last into that blessed rest, which is layde vp in heauen for vs through Christe our Lorde.

Amen.

They

¶ They that wayte vpon lying vanities, forsake their owne mercie. *The text, vers. 8.*

But I wyll sacrifice vnto thee, in the voyce of prayse, I wyll paye that which I haue vowed: Saluation is of the Lorde. 9.

Caluin.

HEre first Ionas sayth, that men do miserablie erre, when they decline vnto their superstitions, because they depriue themselues of the chiefest felicitie. For he calleth the Mercie of men, whatsoeuer ayde or helpe to attaine saluation is to be wished. The sense therefore is, that assone as men turne backe from the true God, they are immediatlie enstraunged also both from lyfe and saluation, neyther remayneth there with them any hope, because of their owne accorde they cast from them whatsoeuer good thing may be hoped or wished for. Some gather here a contrary sense, that superstitious men, when they returne vnto goodnesse, leaue their shame behinde them. For the Hebrew worde sometime is taken for Reproche. These therefore thinke that here is described the manner of true repentaunce, euen that: when God calleth men backe from their error into the waye of saluation, and geueth vnto them a sounde minde, that then they throwe from them all their vices. This trulie is true: but the sense is to much wrested. Others restraine it vnto the shypmen, which vowed Sacrifice vnto God, as if Ionas shoulde saye: that they fell backe againe by and by into their former doting toyes, and let God goe, who with his mercie had deliuered them from shypwracke, and so do these expositors interprete their Mercie, to be taken for God: and this is also to much restrained. I doubt not but Ionas here setteth his pitie against ỹ wicked inuatiõs of mẽ, because a lytle after it followeth: *But I will sacrifice vnto thee, in the voice of praise.* Therefore before Ionas professeth that

What the mercye of men is.

Opprobrius.

be it albe acceptable to God, he triumpheth ouer all faigned inuentions, which men haue wickedlie deuised for them selues, and with the which they are drawne awaye from the true God and his sincere Religion. For *lying vanities*, he calleth all the deuises of men, wherewith men deceyue them selues: for certaine it is that they be mere falacies and decepts, that men frame vnto them selues without the worde of God: because there is one onely and simple trueth, which the Lorde hath reuealed vnto vs by his worde. Whosoeuer therefore declyneth from it hyther or thether, yea but one iote, he vpon purpose bringeth vpon him a kinde of deceypt, euen whereby he destroyeth him selfe. *They*, therefore, *which follow such vanities*, sayth Ionas, *they forsake their owne mercie*, that is, do cutte of them selues from al felicitie. For there is no ayde or helpe elsewhere to be hoped for, but from God alone: but this place is diligentlie to be noted. For from hence we gather what accounpt all superstitions, that is, al opinions or imaginations of men are to be made of, whē as they wyll at their pleasures institute a Religion, for Ionas calleth them lying, or deceyptfull vanities. Therefore there is one onelie true Religion, which the Lorde hath deliuered vnto vs in his worde.

Note.

Againe, this is to be noted that in vaine do men busie them selues whyle they follow their owne inuentions. For loke how much the more couragiouslie they runne, so much the farther depart they backe from the waye: as sayth Augustin. But Ionas here taketh a more highe principle, euen that God onely conteyneth in himselfe all fulnesse of good things. Whosoeuer therefore seeketh after God, godlie & with a sincere Religion, he shal in God al whatsoeuer is to be wished for vnto saluation. But God is not trulie sought, but in obedience and faith: whosoeuer therefore dare so lose the reyne vnto them selues, that they do followe this or that without the worde of God, they, because they depart from God, do also withall, depriue themselues of all good thinges.

The principle of Ionas.

How God is sought.

But

But superstitious men do thinke that they profite much whyle they labour in their inuentions: but we see what the holie ghost by the mouth of Ionas here pronounceth: euen as the Lorde him selfe also sayde by Ieremy: *They haue forsaken me the fountaine of liuing water, and haue digged them selues pittes, yea broken pittes that can holde no water, &c.* God there complayneth of the elect people, which turned vnto wicked superstitions. When as therefore men wander out of the worde of God, they do after a sort driue awaye God him selfe from them, or byd him adew. And so it commeth to passe, that they are depriued of all good thinges, because, beside God, there is no hope or saluation founde. Very notablie therefore Ionas addeth immediatlie: *But I in the voice of praise will sacrifice vnto thee*, As if he shoulde saye: sith that men do cast forth them selues into eryle, at what tyme they addict them selues to their errors, therefore vnto thee onelie O Lorde wyll I sacrifice. All this is diligentlie to be marked of vs: for as our wittes or dispositions are prone vnto lyes and vanities, easilie at the first euerie superstition wyll carie vs awaye, vnlesse we be kept in with this bande, euen that we be surelie perswaded, that perfect saluation and whatsoeuer helpe or ayde is to be loked for, doth rest in God alone. And when this is wel & throughlie printed in our hartes, then shall not true Religion easily depart from vs: although Sathan on euerie side laye his deceyptfull snares for vs, yet shall we continue in the true & ryght Religion of God. And so much the more diligentlie is this place to be marked, for that Ionas here woulde confirme him selfe in the right course of pietie. For he perceyued that he was, as all mortal men are, prone to lyke of lying vanities, vnlesse he shoulde animate him selfe vnto constancie. And he confirmeth him selfe, when he pronounceth whatsoeuer superstition men do inuēt to be the depriuation from chiefe felicitie, from lyfe and saluation. And hereby it commeth to passe that we do abhorre all error, if we be perswaded that

Ierem. 2.13

we

we leaue the true God and together with him cast awaye from vs our saluation and whatsoeuer good thing maye be wyshed, when we obay not his word. *I will*, therefore, *sacrifice vnto thee with the voice of praise*, sayth Ionas. And, here againe is to be noted that the true worshipe of God chiefly consisteth in prayse and thankesgeuing, as is sayde in the 50. Psalme. For there God sheweth that he maketh none account of any sacrifices, except they tende to this ende and skope, euen that his name may be celebrated and praysed. He would haue in the lawe, sacrifices to be offered vnto him indede but vnto another ende. For God neuer stayed as contented with ỹ sacrifice of *Calues, Oxen Goes and Lambes*, but he woulde also be acknowledged to be the author of all good things, and therefore in that Psalme he sayth. *Sacrifice vnto mee the sacrifice of praise*. So againe Ionas here when he might haue sayde more simply: *O Lord will acknowledge that thou hast saued my life*, he sayth yet: *I will offer to thee the sacrifice of praise*. But if this was of force in the shadowes of the Lawe, the same of vs also much more is to be marked, euen that we goe not about after a grosse manner to worship God, but spiritually, when we confesse that our lyfe dependeth vpon him and procedeth from him alone, that we are in his hand, that we are indebt vnto him for al good things, finally that he is the author and fountaine of saluation, and not of saluation onely, but also of wisdome righteousnesse and vertue. Then afterwarde he addeth his Vowes: I, sayth he, *Will paie my Vowes*. In what sort we ought to take the name of Vowes, we haue spoken in another place. For the holie Fathers oyd not make a bargaine with God, as the Papistes are accustomed at this daye. Which endeuor to please God with theyr toyes, when as one abstayneth certaine dayes from the eating of flesh, another clotheth him selfe with haire, one taketh vpon him a Pilgremage, & another obtrudeth some one deuise or other vnto God. Nothing was there lyke this in the Vowes

The true worshipe of God chiefly consisteth in thankesgeuing and prayse.

Vowes.

of

of the holy fathers: but their Vowes were mere thankſgeuing, for a teſtimony of gratitude or thankfulneſſe. And therefore Ionas here adioygneth his Vowes with the Sacrifice of prayſe, whereby we gather that they be not things contrarie eyther to other, for he repeateth one thing twyſe. Therefore Ionas not to any other intent dyd nominate his Vowes to God, but that he might make teſtimony of his thankfulneſſe, & therefore he addeth: *Saluation is of the Lord.* That is: it is proper to God alone to ſaue. For here *Iehoue* the Lorde, is put in the datiue caſe: becauſe the letter ל Lamed is put betweene. Well, *Saluation is of the Lorde*, that is: not vnto any other belongeth the office of ſaluation, then vnto the moſt high God. Seeing it is ſo, howe mad they be we ſee, which tranſferre prayſe and thankſgeuing to any other, as it is when euerie man frameth him ſelfe an Idoll. When as therefore there is one God who alone ſaueth, it is meete to referre all our prayſes vnto him alone, that we defraude him not of his ryght, this is the ſumme. Nowe it followeth.

¶ And the Lorde* ſpake vnto the Fyſh, and it caſt Ionas out vpon the drie Lande. *The text, verſ. 10.*

*That is commaunded.

HEre is the delyuerie of Ionas deſcribed vnto vs in fewe wordes, but very neceſſarie it is with diligence to weygh the matter. This was a wonderful miracle: Ionas alyue, & ſafe to lye in the bowelles of the Fyſhe, by the ſpace of three dayes. Howe came it to paſſe, that he was not a thouſande tymes ſtyfled or choked with the waters? As we knowe daylie the Fyſhes do gulpe in water. Certainelie Ionas could not breathe there, and the lyfe of man without breath can ſcarce endure a moment of tyme: therefore contrary to nature was Ionas there preſerued. Againe, howe could it be that the Fyſh ſhould vomet vp Ionas vpon the ſhore, but that God with a wonderfull power had drawne the Fyſhe *Calvin.*

thyther: and againe, against nature had opened both his entrayles and mouth? This comming out of the Fyshes belie, is full of admiration, yea of many myracles. But Ionas whereby the more he myght extoll the immeasurable power of God, vseth the worde, *spake*: whereby we gather that there is not any thing laborious vnto God, because with his onelie becke he coulde bring topasse so great a matter, as might farre passe all our vnderstanding. If Ionas had sayde that he was delyuered by the benefite and grace of God, it had bene lesse effectuall, then nowe when he vseth the worde of *Commaunding*, as, *God spake*.

But seeing that this delyuerie of Ionas is an image of our resurrection, this place is most worthy the noting, because the holie ghoste lyfteth vp our mindes vnto that commaundement, whereby the worlde was created, and as yet at this daye is marueylouslie preserued. Therefore that without any let or difficultie, that restitution which God hath promised, maye florish and be of force with vs, let vs remember that by his worde and becke, the worlde was created of nothing, and styll is sustayned. But if that generall doctrine suffice not, let this Hystorie of Ionas also come into our minde, that God commaunded the Fysh that it shoulde cast out Ionas. Whence then was it that Ionas escaped safe and sounde? euen because so it pleased the Lorde, because the Lorde commaunded. And that worde at this daye retayneth the same efficacie, therefore according to the power whereby it worketh all thinges, we in tyme to come shall be rayled vp also from death. Nowe it followeth.

¶ The

The. 3. Chap.

¶ And the worde of the Lorde came the seconde tyme *The text.*
to Ionas, saying. *vers. 1.*
Aryse and goe to Nineueh into that great Cittie, and 2.
preache vnto it the preaching which I commaunde
thee.

HEre is a notable example of the grace of God *Calvin.*
set forth vnto vs, in that he vouchsafed to receyue Ionas into his former degrée & honor, for he was vnworthy to lyue. But God not onelie restored him to lyfe, but againe adorned & bewtified him with the office and tytle of a Prophet. This as I haue sayde Ionas gotte not, but by the rare and singular grace of God. For when he first fledde, and shewed himselfe disobedient, he depriued himselfe after a sorte, of all fauour of God: that he therefore recouered the office of a Prophet, for certaintie came not to passe by his Desert. This is to be noted in the first place, when it is sayde, *That the worde of God, came the seconde time.* And nowe the manner of speaking is to be marked, because, diuerse wayes is the worde of God directed vnto men. For God speaketh to euerie one of vs: but he speaketh after a speciall manner vnto the Prophetes, whome he wyll haue to be Preachers and wytnesses of his wyll. Therefore as often as God placeth any man in any particular office, he is sayde to direct his worde vnto him: euen as the worde of God is directed to the Magistrates, when as they are bidden to exercise the authoritie committed vnto them. So also the worde of the Lorde alwayes came vnto the Prophets, because it was not lawfull for them to intrude themselues, vnlesse they were

Note howe God speaketh to men.

called of God. Nowe followeth the commaundement.

Arise and goe to Nineueh into that great Citie, and preache there the preaching which I commaunde thee. We se here that God repeateth againe the same thing which he dyd at the beginning: that Nineueh is a great Citie, to the intent that Ionas might take to him an inuincible courage, and maye come thether well aduised. For hereby it commeth to passe, that many men very bouldly exercise their office for a time, but some after, they faynt, because the difficulties were not sufficiently foreseene of them. And then when men finde more trouble then they thought at the beginning, they euen faynt almost, or at the least are vtterly discouraged. Therfore the Lorde here in time, and verie prouidently foretelleth Ionas, howe harde his office shoulde be: as if he had sayd, I sende thee being a man vnknowne, and of base estate, and a forrenner, that thou mayst denounce destruction, not vnto a fewe men, but vnto a great multitude, and that thou maist haue a conflict with a most noble Citie, and so populous that it maye seme to be a certaine Region.

Nowe therefore we know why the praise of the Citie was added, euen to be a great Citie, for that Ionas might prepare him selfe to vndertake and passe through this battell, least he afterwarde in the middest of his course shoulde faynt. But marke, that the feare of this thing, euen that the Citie was great and populous, dyd in the beginning wonderfully dismaye him, insomuch that he fledde from the calling of God. But nowe he is nothing moued with the greatnesse of that Citie, but constauntlie he followeth the Lorde, whether he calleth him: we se therefore howe fayth when it once hath gotten the victorie in our hartes, doth mount aloft ouer all impediments, and contempneth all the greatnesse & glory of this worlde. Nowe by and by is there added.

The text. verse. 3. ¶ And Ionas arose, and went to Nineueh according to the

the worde of the Lorde: Nowe Nineueh was a great Citie *of God, of three dayes iourney.

* Hebrues. To God: Meaning ỹ it was an excellent Citie, vsing the phrase of the Hebrewes, which call all excellent things Diuine, or thinges of God.

When Ionas mencioneth that he toke his iourney to come to Nineueh according to the commaundement of God: First of all here he sheweth (as I haue sayde alreadie) howe great the power and efficacie of faith is. For although Ionas casteth in him selfe the greatnesse and pryde of the Citie Nineueh, yet of so great courage is he, that he forgetteth that he is but one man, obscure and vnarmed: but by and by he taketh to him selfe those weapons which might beate downe all the power of the worlde, because he knoweth that he is sent from God. He set God on his side, whome he knoweth to be the author of his calling. And hereby commeth it to passe, that with an hye and vnfearefull minde he despiseth all the glorie of the Citie Nineueh. Whereby we se that Iohn sayde truely, that our victorie consisteth in faith, whereby we ouercome the whole worlde. And with all Ionas declareth howe greatlie he profited vnder the correction of God. He was seuerelie chastened, and we knowe that many vnbeleuers ware the more obstinate and harde harted, by punishment, and do euen spew out their madnesse and poyson against God: But Ionas here quite contrarie sheweth that, that chastisement was profitable to him, because he was reclaymed vnto the obedience of God. *He went forwarde*, therefore, *according to the commaundement of God*: that is, he respected nothing else, but that he might obey God, and suffer him selfe wholy to be gouerned of him. And out of this place also we gather, howe well the Lorde prouideth for vs, and our saluation, when as he correcteth our contumacie or disobedience: although his chastisementes be verie sharpe, yet bebecause so great profit ensueth, we know that there can nothing better come vnto vs (as Dauid speaketh in the Psa. 119) then to be humbled vnder the hande of God.

Calu.

Iohn 1. Ioh. 5. 4

How profitable the Lordes chastisement is to his children.

Psa. 116.

The Lord in punishing of vs, respecteth alwayes our profit.

This alteration of Ionas therefore is vnto vs a noble spectacle of our profit, which the Lorde alwayes respecteth as often as he handleth those that be his, any thing sharplie: For surelie, otherwyse cannot eyther the arrogancie or rebellion, eyther the dulnesse or the slouthfulnesse of this our flesh be tamed and reclaymed. Welli nowe also we knowe howe Ionas gathered to him selfe such fortitude, euen because he had by experience tryed in the bellie of the Fysh, that euen in the middest of a thousande deathes, there is yet in God helpe sufficient to recouer health and safegarde. And because he knewe that the extremities of death are in the gouernment and hande of God, yea, though the whole worlde shoulde ryse against him, he is not stricken with feare, that for that, he shoulde refuse the commaundement of God.

Therefore, howe much the more any man perceyueth that God is fauorable and beneficiall vnto him, so much the more couragiouslie ought he to procéde in his office, and securelie to commyt his lyfe and safegarde vnto God, and constantlie to ouercome all the daungers of this worlde. Afterwarde he sayth, *That Nineueh was a great Citie*, euen, *of three daies iourney*. Some men labour much here to dissolue a doubt, where no cause is, and in loseng a knotte where none is: because this séemeth to be absurde, that one Citie shoulde conteine in cõpasse about, thyrtie of our Leagues, or thereabout. When as they therfore conceyue in their minde a kinde of absurditie, by and by they inuent remedies, euen that no man can so beholde all the Citie, that he maye viewe all the Lanes, all the Stréetes, and all publique places, vnder three dayes: yea, they adde also, that this shoulde be vnderstode, not that a man shoulde runne through the Citie, or swyftlie shoulde passe through it, but that slowlie he shoulde contemplate and beholde it, and might staye in the hye wayes.

But these are childishe excuses, for if we will beléeue prophane, wryters, Nineueh certainly was of that greatnesse, which is here spoken of by Ionas; For they say that it was

400 Furlongs broad. Now we know what space fowre hundred furlongs containe: when we knowe that a Furlong conteineth a hundred twenty and fyue paſes, therefore eight furlongs make a myle. Now then if a man count he ſhall finde in an hundred furlongs, twelue myles, there are therfore in 400. Furlongs 48. myles. Merie wel therfore agreeth this with ỹ teſtimonie of Ionas. Againe alſo Diodor and Herodot do ſaye that there were in the compaſſe of the citie 1500. Towers. Seing therfore this was ſo, certainly the city could not be leſſe, then here is by Ionas declared. Yf theſe things ſeme to paſſe common credit, yet writers made not this of nothing. For admit that many falſe things are founde in Diodore and Herodot; yet as touching thoſe cities certainely they durſt not lye. For Babilon as then ſtoode, in the ſight of all men, the ruinouſe places of Nineueh, alſo ſtode, although long before it were ouerthrowne: Againe we ſhall ſe alſo about the ende of the booke, that the Citie Ionas ſo great and populouſe that in it there were an hundred and twenty thouſand children. Whoſo therefore wyll not receyue the teſtimonye of Ionas, let him fede himſelfe with the lyes of the deuil. For when as there were in it ſo many children, what now reſteth but that we may ſay that very great was the circuite of the city? But that which a little after folowe'th ſeemeth to be contrary to this. For Ionas ſayth that when he entered into the city, he finiſhed in one day the courſe of the city, and preached: the anſwer is eaſie, that as ſone as he entered into the Citie, he began to publiche the commaundement of God. Immediately there followed ſome converſion; therefore Ionas ſignifieth not that in one daye he paſſed through the whole citie. But in the firſt day he conuerted vnto him parte of the city: and then he ceaſed not to exhort all men to repentaunce and ſo folowed the converſion of the whole Citie, but not in the ſecond nor yet in the third day as we may ſufficiently gather. Now let vs go on to the reſt.

A furlong conteineth 125. paſes.

8. Furlongs a Myle.

100. Furlongs. 12. Myle.

400. Furlongs, 48. Myle.

About the walles of Nine. 1500 Towers.

In Nine. 120000. children.

¶ And

The text. verſ. 4. ¶ And Ionas beganne to enter into the Citie one daies Iourneie and cried and ſayd, yet there be forty daies and Nineueh ſhalbe deſtroyed.

Caluin. HEre Ionas proſecuteth that which he had ſaide before in one word, euen that he came to Nineueh according to the commaundement of the Lord. Where he declareth how faythfully he executed the offices inioyned him, and ſo obayed the word of God. Ionas therefore came and beganne to enter into the citie and to preache the firſt daye. This celeritie ſheweth more how eaſie Ionas was to be taught, and how greatly he ſtudied to performe his duty vnto God. For if any feare had as yet bene in his minde, he might haue looked vpon the citie as carefull and doubtfull men do, which enquire: what is the condition of the place, what are the diſpoſitions of the men, and what eaſy acceſſe vnto them there is, and what order is moſt fitte to take, and where is leaſt daunger. Ionas therefore if as yet he had bene hindered, by the cogitations of the fleſhe, he might haue ſtayed a three or fowre dayes, and then beginne to execute the office of a Prophet. Well: this doth not he, but he entereth the city and crieth. Here we ſee howe prompte and ready he was vnto obedience, who before woulde paſſe the Seas to eſcape from the Lord: but now he taketh to himſelfe not a moment of tyme to deliberate, but euen at the gate he began to teſtify that for this cauſe he came euen that he might obay God. We ſee therefore how vehemently theſe words are to be rede, the diſcourſe truly is very playne: Ionas here ſetteth not downe any colours of Rhetorick, neyther decketh he his entraunce into the city with any pompous glory of ſpeache. Ionas (ſaith he) *entered the citie*: Which is not fully exercited in the ſcriptures will ſay that this is a very couldſpeache; but when we weigh theſe circumſtaunces we ſee that this ſimple ſpeache hath in it more vehemencye

then all the pompes of the Rhetoriciens: Well: he entered the Citie, *One daies iourney and cried, and saide.* When he sayeth, that he spake, *crying*, he againe describeth the confidence of his minde, euen that he crept not lyke a Snayle, as men in daungerous matters are wont to goe forewarde, Pedetentim, verie softlie & charilie. He sayth, that he cryed. This lybertie that he vsed, declareth that he was voyde of all feare, & was endued with such a spirite of fortitude, that it lyfted him aboue all the impediments of the world. And with al this is to be called to minde, how odious and hateful his message was. For he allured not the Nineuits vnto God with fayre speache, but threatneth destruction vnto them, and seemeth to geue vnto them no hope of pardon.

Ionas might thinke with him selfe that this was a saying, which might turne to the destruction of the speaker: May I, might Ionas thinke with him selfe? denounce vnto so populous a Citie destruction, and not by and by be slaine? Shall not the first which mæteth me, stone me? Ionas might surelie recken vp such things with himselfe: but no feare might let him from the performaunce of the office of a faithful seruaunt, for he had bene manifestlie confirmed of the Lorde. But it shall be requisite to ioygne to this, the next verse.

¶ And the men of Nineueh beleeued God, and proclaimed a faste, and put on Sackcloath, from the greatest of them to the least of them. *The text. vers. 5.*

One thing escaped me in the thirde verse. Ionas sayde that the Citie Nineueh was a great Citie vnto God. *Caluin.* This manner of speaking is sufficientlie vsed in the Scriptures. For the Hebrewes call that *Diuine, or of God*, what soeuer excelleth: so the *Ceders*, are called the *Ceders of God*, and *Mountaines of God*, and *Fieldes of God*, if eyther in heigth or in any other gyfte they doo excell. This Citie therefore is sayde to be *Diuine*, for that in comparison of others, it was

most famous. For this cause I woulde briefly touch this, because certaine men verie subtilly, but verie childishly almost, cal it the Citie of God, because God toke care for it, & in the which he would shew such an example of conuersion. But this kind of speaking is taken of the common manner of speaking. But now I returne to the text. Ionas saith ỳ the Citizens of Nineueh beleeued the Lorde: and hereby we gather that the Preaching of Ionas was not so short, but that first he foretold that he was the true Prophet of God, & that he dyd not rashly vtter these things commaunded: And then againe we gather that Ionas so denounced destruction vnto them, that with all he shewed ỳ God was the reuenger of al offences, & rebuked the Ninenits, and (as it were) cyted them vnto the iudgement seate of God, shewing vnto them their guiltinesse. For if he had simply spokē of punishmēt, this certainly could not preuaile, but euen to make ỳ Ninenits furiously to rise vp against God. But when as their owin faults & guiltinesse is set before thē, by this meanes they acknowledge ỳ worthelie they suffer punishment: and this is a preparation to humilitie & repentance: Each of these things is easily gathered out of this word, when as Ionas sayth that ỳ Ninenits beleued God: For vnlesse they had bene perswaded, that this commaundement proceeded from heauen, what manner of sayth had theirs bene? Let vs knowe therefore that Ionas so much foretolde of his calling, that the Ninenits helde for certaintie that he was a celestiall Preacher, and from hence came their sayth. Againe the Ninenits had neuer so beleeued God, to put vpon them selues Sackcloath, but that they were admonished of their sinnes. Therefore there is no doubt but that Ionas whyle he cryed out against Nineueh, layde open, and set also euidentlie before all men, howe wickedlie those men had lyued, and how heynous and grieuous their offences were against God. And hereby it came that they put on Sackcloth, & humbly fledde for succor vnto the mercie of God, because they vnderstand that they were worthelie called to iudgement for their lyfe wickedly ledde.

But

But it may be demaunded how the Nineuits beléeued God, sith to them no hope was geuen of saluation: for there can be no fayth without the taste of the fatherlie beneuolence of God. Who so conceyueth that God is displeased and angrie with him, it must nedes be ỹ he must altogether dispayre. When as therfore Ionas gaue them no tast of the goodnes of God, he might rather an hundred times terrify the Nineuits, then once call thē to the fayth: but the speach may be Synechdochiall, that is put part for the whole. For it is not whole fayth, when as men, being called to repentaunce, do submissiuelie humble them selues before God: but yet it is a parte of fayth, as the Apostle sayth, in the.11. to the Hebre. that Noah by fayth feared. Where he bringing the feare, which Noah conceyued, by the Oracle of God, out of fayth, he teacheth that it is a parte of fayth, and that it proceedeth from thence. And yet, the minde of the holy Patriarche must be by some other meane raysed vp then by the threatninges, to builde the Arke, to be for him a sanctuarie of safegarde. So also by Synechdoche maye this place be expounded, that the Nineuits beléeued the Lord: euen because when they vnderstand that God was to geue them their deserued punishment, they submytte them selues to him, & yet in the meane tyme flée vnto him to craue pardon. But there is no doubte but that the Nineuits conceyued more by the wordes of Ionas, then a naked terror and feare: because if they had onely apprehended that parte, euen that they were guiltie before God, and worthely were called to paine & punishment, they had bene confused & dismayed with terror, & neuer had aspired to ỹ desyre of pardon. When as therfore they do humbly prostrate them selues before God, certainlie they conceyue some hope of grace and fauour at Gods hande. Therefore they were not so touched with repentaunce and the feare of God, but ỹ there was mingled with al some tast of grace: so they beléeued God, because although they vnderstode that they were most worthy of death, they yet dispayred not, but

The fatherly good will of God is the cause of fayth.

Heb.11

had recourse vnto prayers. When as therefore we see that the Nineuits sought that remedie, we maye certainly thinke, that they profited more by the preaching of Ionas, then that they should onelie vnderstand that they were culpable in the sight of God. And this thing is certainly to be holde. But we wyl speake more in the next Lecure.

The Prayer.

GRaunt O almighty God, that seeing there is so much fearfulnesse in vs, that none of vs are fytte to folowe thee whether thou callest vs: that we being instructed by the example of thy seruaunt Ionas maye prepare our selues vnto perfect obediente: and whatsoeuer terrors Sathan & the worlde obiecteth against vs, that yet we being confyrmed with the confidence of thy power and ayde, which thou hast promised vnto vs, maye goe forwarde in the course of our vocation, and at no time decline therefro, but that we maye so skyrmish against al stumbling blockes & lettes of this worlde, tyl we may come to that heauely kingdom, where we maye enioye both thee and Christ thine onelie begotten sonne which is our strength & saluation: and let thy spirite cherishe vs, and confirme all our senses vnto thine obedience, so that at ỹ length thy name maye be glorified in vs, and we once may be made partakers of that glorye, to the which thou inuitest vs by the same Christ our Lord. Amen.

*And

¶* And *worde came to the king of Nineueh, and he roſe from his Throne, and caſt awaye his Robe from him, and put on ſackcloath, and ſate vpon the duſte, (or in the aſhes.) *The text. verſ. 6. * Or, for word had come to. &c.

And he proclaymed and ſayde thorough Nineueh (by the Counſayle of the King and his Nobles) ſaying: Let neither man, nor cattell (or beaſt) bullocke nor ſheepe taſte any thing, neither feede nor drinke water. *The ſpeech or the thing. 7.

And let man and beaſt put on Sackcloath, and crye mightilie vnto God: and let euerie man returne from his wicked wayes, and from the rapine which is in their handes. 8.

IT is doubtfull whether Ionas certaine dayes preached, before it was knowne to the King, this is truely the more receiued opinion: For the Interpreters do ſo expounde this verſe, where it is ſayd that the ſpeach was brought vnto the King, as though the King had vnderſtode that the whole Citie was on a roze, and moued with the preaching of Ionas: but the wordes admitte a contrarie ſenſe and expoſition, euen that the ſpeache of Ionas by and by came to the Kinges eare, and I rather encline to this expoſition and iudgement. For Ionas ſéemeth exegeticallie or expoſitinally to ſhowe howe the Nineuits put on Sackcloath. This he ſpake briefflie, verſ. 5. and nowe he vttereth the ſame more largelie. And we knowe that this order is much vſed among the Hebrewes to touch the ſumme of thinges in fewe wordes: and afterwarde to adde the explication. Therefore becauſe in the fyft verſe Ionas ſayde that the Nineuits were couered with ſackcloth, and proclaymed a faſte, and now in this verſe he ſéemeth to expreſſe more euidently *Caluin.*

howe this was done euen by the kings commaundement.
By whome a fast is to be apointed.
And certainely it is credible that the fast was not commaunded in the kings citye, onely by the consent of the common people, when as the king was there and his counsailers. Because therefore it is more agreable that the edict concerning the fast proceded from the king, therefore I willingly ioyne these two verses together, that the first maye signifye the fruite that followed of the preaching of Ionas: and the latter may be added expositiuely, because he declareth the same thing more fully. Now Ionas sayth that therfore was the fast indicted of the Nineuits because the king with this counsayle had so decrede. (And so I do interpret the Hebrew worde by the preterpluperfect tense thus, *for the speeche had come vnto the king*,) for the order and manner Ionas now setteth downe, how the Nineuits proclaymed a fast: euen because the king was admonished of the sermons of Ionas and by and by called together his counsailers. This therefore was a publique Edict, and not some rashe raysed motion, as sometime it commeth to passe he sayth that the edict was published by the authority of the king and of his counsayle or nobles. Although some take the hebrew worde for order of allowaunce. The word signifieth to taste, as Ionas afterward vseth the word: but here it is taken by a metaphor for counsayle: and I do thinke that this sence better agreeth to this place: but now I come to the matter it selfe.
Note that this mighty king obayed the preaching of poore Ionas.
That the king of so Royal a citie, yea the chiefe Monarchie in those dayes yelded himselfe so obedient at the preaching of Ionas, it is surely worthy the noting. We see that kings ware proude oftentimes because they thinke that they are exempted from the common sorte of men: and so lyfte they vp themselues aboue lawes, and hereby it commeth that they will make all things lawfull vnto them: and then while they let the reyne lose to their owne lustes, they take it greuously to be admonished or reprehended, yea though it be by their equals. But Ionas a poore man & a forrainer. That he

therefore

therfore so affected ỹ mind of the king, by it certainly appeareth ỹ secret power of God, which he placeth in his word as often as so it pleaseth him. God truly by the preaching of his word, worketh not equally, that is, keepeth not alwayes one order or rule, but when it semeth good vnto him, so effectually toucheth he the harts of men, that the good successe that the word shal haue, passethe al mans imagination: euen as in this place a worthie example of the same is set before vs. For who would haue sayd, that a prophane king who lyued alway as him listed, In whome no true and sincere religion dyd raigne, in one moment coulde so be tamed? And more, laying aside al glory of his kingdome, would prostrate himselfe in the dust and put on sackcloth? We see therfore that God not onely speaketh by the mouth of Ionas, but also therto addeth efficacy vnto his word. But this is to be called to minde which Christ spake, *The Men of Nineueh shall rise vp in the iudgement against this people, for they repented at the preaching of Ionas, and beholde a greater then Ionas is here*? Mat. 12. 41 Daylie Christ vttereth the voyce of his Gospell: for although he be not after a visible manner conuersaunt here among vs, yet, he it is which by his Ministers doth speake. If we cõtemne this doctrine, how shall our obstinacie and hardnesse of hart be excusable, when ỹ Nineuits which neuer tasted any true doctrine of pietie, which were endued with no knowledge in Religion, so sone were conuerted at the preaching of Ionas. But that their repentaunce was serious we gather by this, that the preaching of Ionas was verie sharpe. For he denounced destruction to that most mightie Citie, and this might by and by haue brought the kings minde vnto madnesse and furie. That therefore so gentlie and with so small adoo he was humbled, for certaintie is a most rare alteration and chaunge. We haue therfore a notable example of repentaunce, that the king coulde so sone forgette himselfe and his dignitie, and in such sort that laying asyde his precious Robes, he put Sackcloath vpon him. Nowe as touching

thing Fasting and Sackcloath, it is certaine and true that Repentaunce consisteth not in these outwarde thinges, as we maye see in Ioel. For God careth not for *Ceremonies*. And whatsoeuer is glorious in the eyes of men, the same is friuolous in his sight: for he requireth the sinceritie of the harte.

Fastings, & other exercises of pietie ought to be referred to ỹ testimonies of our guiltinesse and of our desire of pardon and are but an outward profession of our repentaunce.

Therefore loke what Ionas here declareth of Fasting & other exercises, ought to be referred vnto the lawfull ende why they were vsed, euen that by this meanes the Ninceits woulde euidently declare that they were culpable and worthely called before the iudgement seate of God: and next ỹ they humblie desired the fauor of the Iudge. Fasting therefore and Sackcloath, are onely but an outwarde profession of repentaunce. For if a man all his lyfe long fast and put on Sackcloath, & wallow in the dusse, & in the meane tyme ioygneth not with al the sincere affection of the hart, he doth nothing else but iest with God, and trifle in his sight. Therefore of them selues these outwarde exercises, shalbe of smaller moment, except the inward affection of the harte goeth before them, and moue men so to declare such testimonies of their inward mindes. Furthermore, as often as the Scripture maketh any mencion of *Fasting, of Ashes, and Sackcloth*, we must marke that these thinges are set forth vnto vs, as externall and outward signes of repentaunce, which if they be false, nothing else do they but prouoke ỹ yre of God: but if they be true, they are accepted of God in respecte of their ende, and not that of them selues they are of force to pacifie Gods yre, or to put away our sinnes. Nowe if any man wyll demaunde whether Repentaunce bringeth with it, Fasting, Sackcloath, and Ashes: the aunswere is easie, that the faythfull all their whole lyfe ought to meditate repentaunce, therefore except eache of vs exercise himselfe in this continuall studie, euen that he renounce both him selfe and his former lyfe, he as yet hath not learned what it is to serue God, because we must alwayes warre against, and

God worke accepted of God, not for themselues but for the ende.

wage

wage battayle with the flesh. But seeing that ỹ meditation of Repentaunce is daylie, yet is not Fasting alwayes required of vs. It foloweth then that Fasting is a publique and solempne testimony of repentaunce, where there appeareth any extraordinarie token of the vengeaunce of God. So also we see in Ioel that the Iewes were called vnto Sackcloath & Asshes, because God as it were prepared to the battaile came forth amongst them: and all the Prophetes cryed that destruction was at hande to the people, and therefore it behoued the Iewes to flye for succour vnto God with such testimonies. So also the Ninevits when they were stroken with that terrible threatning of God, they put on Sackcloath, & commaunded a fast, euen because this ought to be done in extremities. Nowe therefore we vnderstande why the king after he himselfe had put on sackcloth commanded also to the whole people both fasting and other testimonies of repentaunce. But this seemeth to be absurde yea very ridiculouse, that the king commaundeth the beastes, as well as men to professe repentaunce: For repentaunce is the chaunge of a man while he resorteth himselfe vnto God, when as he was before from him estraunged: and this can by no meanes fall out in brute beastes. Rashlie therefore and contrarie to all reason doth the King of Nineueh mingle Beasts with men, when as he entreateth of repentaunce: But that is to be noted which first we spake, euen that destruction was denounced not to men onely, but also to the whole Citie, and also to the verie edifices and buyldings. For as God created the whole worlde for mans sake: so also his yre, when it is once kindled against men, Inuolueth with al both Cattel and Trées, and whatsoeuer is eyther in heauen or in earth. But for al this, the question is not yet aunswered: for howsoeuer God taketh vengeaunce of the beasts for the offences of men, yet an Ore or a Shéepe can not pacifie the anger of God. I aunswere, that this was done for mans cause. For it had bene a notable feast, if the king had forbyd the beasts

all sufferaunce, except he had had respect vnto men themselues. But he would as it were in a glasse, or a picture set before the Niniuits what they had deserued: as it was vnder the Lawe, as often as they slewe any Sacrifices, they were admonished of their sinnes. For this ought to haue come in mind vnto them, ỹ the Lambe, or other creature, was slaine being innocent. & for what cause he which had offered stode at the Aultar. For there he sawe a liuelie image of his owne dãpnation in the Ore, Lãbe or Goate. So also the Niniuits, when they constrained their Oxen & Asses, and the rest of the beasts to fast, they were admonished of howe greeuous & seuere punishmẽt they were worthy, euẽ because ỹ very innocent beasts suffered punishmẽt together with them. We se therefore ỹ the king sought not to make any sacrifice, whyle he commaunded a fast & hunger to ỹ very brute beasts: but rather ỹ men were with such prickes styred vp, to acknowledge seriously ỹ anger of God, & to cõceiue the more terror, whereby they might the more be humbled before God, and should be displeased with themselues, & so might be the more readie and better framed & prepared to craue forgeuenesse & pardon. Now therfore we se ỹ this commaundement of the fasting of the beasts, ought to be referred vnto the touching of mens consciences with feare, as they which had flattered them selues too much, and therefore by such a remedy might amended and correct their deadly frowardnesse. And to this ende belonged the washings in the Law to purifie vestures and the rest of the vessels. Euen that the people might know that whatsoeuer they touched was defiled with their filthinesse. And this is dilygently to be noted: because the Papistes, as they are geuen to Ceremonies, snatche vp whatsoeuer in any place of the Scriptures is read, of Fasting, of Sackcloath & Ashes, and thinke ỹ all godlynesse is included in these outward rites. And yet, bodily exercise profiteth not much, sayth Paul. Therfore this rule ought alwayes to be of force with vs, that Fasting & such like of them selues are of nought: but onelie ought to be considered of by their ende.

1. Tim. 4.8

So

So therefore when as the bruite beastes (with the Nineuits were constrayned to hunger, men themselues being admonished of their own guiltinesse, learned what it was to feare the anger of God: and for this cause that Fast pleased God.

Nowe if any man wyll obiect, that there is nothing to be gone about in the worshippe of God, not mencioned in the worde, or contrarie to the worde: easie also is the aunswer, that the King of Nineueh by this, inuented not any kinde of pacifying of God, neyther woulde he by this meanes worshyp God, but had respect vnto the ende whereof I spake. And that ende verie well agréeth vnto the worde of God, and the prescript rule thereof. Therefore the king of Nineueh tryeth here nothing straunge & vnknowne to the word of God, when he referreth all things to ỹ skope, euen that he with the people might come forth hũblie before the iudgement seate of God, and with earnest penitencie and repentaunce, may deserue pardon. This aunswere then is playne inough. When as therefore Ionas addeth, that the King cõmaunded both the people, & the beasts to put on Sackcloath: let vs knowe, that if any man wyll snatche vp this naked example to immitate it, he shoulde be nothing else but a Iester: because alwayes this reason is to be obserued, that the King sought helpes wherwith he might driue both himselfe and his, vnto true repentaunce. And good reason it is, that we take hæde in the immitation of this: for the nature of man is prone vnto a foolish zeale. And for the most part we are almost lyke Apes: but it is diligentlie to be loked vnto, with what spirite they were ledde, whome we couet to immitate, least that we being content with the outward appearaunces, do neclect ỹ which is principal, or chiefe. Afterward Ionas addeth, *And they crie stronglie, or infortitude vnto God.* This must be restrayned vnto the men (& not vnto the beast) for it woulde not agrée vnto bruite beastes. Well: the men and the beastes abstaine from meate and drinke: and then the men crye vnto God. This crye coulde not spring,

A notable Question. Answered.

but of the feare of God, and the perceyueraunce and knowledge of godlinesse. Therefore as I haue sayde it ought not confusedlie to be drawne as well to brute beasts as men. But that the King of Nineueh commaunded the people, in fortitude, to crye vnto God, it is worthy the noting: for here hence we gather that he was in deede throughlie terrified. For here is no mencion of the common crying, but he addeth, in *Fortitude*, as if one shoulde saye, with open throte, and in Frenche we saye, *A force*, or *forte*, or *terme*, with force stronglie, or firmely. Ionas therefore expresseth a thing rare & singular, when as he recyteth that this was comprised in the Kings Edict, that men should crie strongly vnto God. And it is as much as if he should say: Let al men now awake to ỹ shaking off their deadly sleepe. For to much hytherto hath euerie one of vs kotcheled himself in his sins: Nowe time it is that feare begynne to possesse our hartes, and driue vs forwarde to craue the fauour and loue of God.

This King thought prayer to be the best remedy to get the fauor of God.

And this also is worthy to be noted, that ỹ king inuenteth not any other remedy, but that the people should flye vnto prayer. And it may well be that Ionas exhorted the Nineuits vnto it: but we may easily gather: that this perceiueraunce is ingrafted in vs by nature, that when we are urged with aduersity, then do we implore and craue the fauour & grace of God. Well then: *To praye vnto God*, is the onely remedy in all afflictions, and miseries. If we therefore being taught both in the lawe and the Gospell, do not vse this remedy, when God doth admonishe and exhort vs to repentaunce: what shew of excuse shal we haue, seing that prophane men, which helde not one syllable of true piety, yet in miserye besought the Lord God, & the King him selfe commaunded the same by ỹ consent of al his Nobility? More careful, modestly therefore ought this Edict of ỹ king to strike into vs, then if a man shoulde but euen simply vtter this doctrine out of the word of God. For although ỹ kings authoritie be not equal vnto the authority of God: yet when that miserable & blind

princes

prince acknowledged by the instinct of nature that God was to be pacified with prayer, what excusation (as I haue saide) remayneth for vs? But Ionas sheweth more playnely that, that the repentance of the people was not counterfeit, when he declareth that the Nineuits put on sackecloth: and kept themselues from meate & drinke. Well: it followeth more in the edict of ỹ king: *And let euerie man turne from his wicked way, & from the Rapine which is in their hands.* This prophane king nowe declareth to what ende and with what determination, he gaue commaundement of fasting and the other exercises: euen that by this means the Nineuits might stirre vp themselues the better vnto the feare of God. For here he exhorteth that they shoulde conuert from their wicked way. By the worde, *waye*, the scripture is accustomed to vnderstand the whole course or order of mans life. It is as much therefore as if he sayde. Let each of you chaunge his disposition and manners: let vs al be new creatures. For this is true repentaunce. *The conuersion of a man vnto God.* And thus much vnderstood this prophane king. Wherby it followeth that their blockishnesse is the more filthie, whiche endeuour to pacifie and please God with their friuolous inuentions, as do the Papists which wyll néedes thrust vppon God, I know not what tryfles and toyes, and thinke eache of them a sacrifice good inough and therefore obstinatly do they contende. They néede not therefore anye other iudge then this prophane king, which declared that there was another maner of true repentaunce, euen that men should be chaunged in minde and soule, and turne the whole manner of their life into better. And therefore he sayth: *Let euery man be conuerted from his wicked way, and from the rapine which is in their hands.* In this last clause is set downe the kindes of wickednesse, by Synechdoche by parte for the whole. For the *Rapines* were not onely to be amended in the Nineuits: for it is probable that they were infected with other vices also: In that so populous a Citie, *Dronkennesse* did also raigne, and also *Royot*, *Pride*

Rapine taken for all kind of wickednesse.

Pride and Ambition and Lecherie. There is no doubt therfore but that Nineueh was stuffed with innumerable sinnes: but the king by part noteth here the principall vice, wel: *Let euery man conuert from his wicked way, and from his Rapine.* It is as much as if he shoulde shewe that the thiefe and principal vertue consisteth in *Equitie & Iustice*: that is, when men lyue among them selues mutuallie without any wrong or iniurie. And I wouldo to God, that the same doctrine were of force at this day amongst al those which vsurpe, and falselie take vpon them the name of a Christian. For the Papistes whyle they heape Sacrifice vpon Sacrifice, they passe ouer Loue and Charitie, and in al their perfection of lyfe, almost *Equitie* hath no place. Let them learne therefore at ỹ mouth of a prophane King, what God chiefly requireth of men, and approueth in their whole lyfe, euen that they abstaine from Rapines, and from euerie wicked acte. Nowe therefore we knowe why, *from Rapine*, was added. Nowe we know that this King being yet a Nouice, and scarce euen lyghtly touched with the rudimentes of pietie, after the preaching of Ionas, according to the smal measure of his vnderstanding & fayth, gaue yet commaundement to his subiectes, to repent of their olde lyfe, & to leade a new. But if in so small a place, he so greatlie profited, wee, seeing that our eares haue bene beaten with continuall Sermons, this twentie or thyrtie yeares, what excuse may we (I saye) shew for our selues, if we be farre behinde, euen the smal knowledge of this king? These circumstaunces therefore are dilygently of vs to be noted. Wel: Nowe let vs proceede.

The text, verse. 9.

¶ Who can tell whether God wyll turne, and repent and turne awaye from the fiercenesse of his wrath, that we perish not?

Caluin.

HEre also more plainely is the minde & intent of the King expressed: euen that by this meanes he studied to reconcyle both him selfe and his people vnto God. Some turne

this

this verse a lyttle otherwise thus: *He which knoweth will conuert, and repent.* They reade not this place interrogatiuelie: but that reading cannot stande. In the minde of the Prophet, therfore there is nothing doubtfull, that might make the king doubte at all, *Who knoweth whether God will be fauourable to vs?* But here we see that the king was not ouerwhelmed with desperation, but yͤ he yet thought vpon a remedy, for to that ende tendeth this verse. But this maye some contrarie to the nature of Faith: and then if it be contrarie to fayth, it is also farre from repentaunce. For *Repentaunce and Faith*, are thinges coupled together, as we haue sayde in other places. For no man can of his owne accorde submytte him selfe vnto God: vnlesse first he hath tasted of his goodnesse, and secondly, haue conceyued hope of saluation. For he that is onely stroken with terror, wyll flee the presence and sight of God, and so on euery side of him raygneth desperation: and then followeth *Contumacie* and rebellion. Now then how could it be that the king of Nineueh indeede and without counterfait or, did repent, and yet doubtingly entreateth of the grace of God? I aunswere: ther is a kind of doubting, which may be ioyned together with fayth: euen that doubting, which doth not directly reiect the promise of God, but yet hath many lettes. For example. If a man be cast downe with terrour, and afterwards, taketh hart to him, hauing set before him the hope of pardon and saluation, yet by and by he shall not be voyde of all feare: because, as long as he beholdeth his sinne, and is also enwrapped in other thoughts and cogitations, he shal wauer and be diuersely tossed in mynde. There is no doubt therefore, but that the king of Nineueh conceyued hope of saluation & safegard: but in the meane time was perplexed in mind, as wel for the preaching of Ionas, as for yͤ guiltinesse of his owne sinnes. Two lets therfore there were which might cal backe the mynde of the king from assurannce and certainty of his safegard, or at the least might staye him, that sodainly

Repentance and Fayth, inseparable eyther from other.

Question.

Aunswer. There may be a kinde of doubting ioyned to fayth.

Pride and Ambition and Lecherie. There is no doubt therfore but that Nineueh was stuffed with innumerable sinnes: but the king by part noteth here the principall vice, wel: *Let euery man conuert from his wicked way, and from his Rapine.* It is as much as if he shoulde shewe that the thiefe and principal vertue consisteth in *Equitie & Iustice*: that is, when men lyue among them selues mutuallie without any wrong or iniurie. And I woulde to God, that the same doctrine were of force at this day amongst al those which vsurpe, and falselie take vpon them the name of a Christian. For the Papistes whyle they heape Sacrifice vpon Sacrifice, they passe ouer Loue and Charitie, and in al their perfection of lyfe, almost *Equitie* hath no place. Let them learne therefore at ỹ mouth of a prophane king, what God chiefly requireth of men, and approueth in their whole lyfe, euen that they abstaine from Rapines, and from euerie wicked acte. Nowe therefore we knowe why, *from Rapine*, was added. Nowe we know that this king being yet a Nouice, and scarce euen lyghtly touched with the rudimentes of pietie, after the preaching of Ionas, according to the smal measure of his vnderstanding & fayth, gaue yet commaundement to his subiectes to repent of their olde lyfe, & to leade a new. But if in so small a place, he so greatlie profited, wee, seeing that our eares haue bene beaten with continuall Sermons, this twentie or thyrtie yeares, what excuse may we (I saye) shew for our selues, if we be farre behinde, euen the smal knowledge of this king? These circumstaunces therefore are dilygently of vs to be noted. Wel: Nowe let vs procede.

The text, vers. 9. ¶ Who can tell, whether God wyll turne, and repent and turne awaye from the fiercenesse of his wrath, that we perish not?

Caluin. HEre also more plainely is the minde & intent of the king expressed: euen that by this meanes he studied to reconcyle both him selfe and his people vnto God. Some turne this

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he should not apprehend the mercy of God, and with a quiet mynde might thinke, that God would be propitiouse vnto him. The first let, was that terrible Sermon of Ionas, being this: *After fortie daies, Nineueh shall perish*. For although Ionas might adde some thing as we haue sayde, yet so precise was that threatning that it might dismaye the mindes of all men. It behoued the king therefore mightely to striue, that he might ouercome so great a let, and repell & driue from him that terrible preathing of Ionas, so farre forth as it was voyde of all comfort and consolation. Secondlie, the king when he pondered and weyghed his sinnes, might somewhat wauer. But we se howe he endeuoreth to escape, although he had these two impedimentes and hynderaunces before his eyes. Because when he sayth: *VVho can tell whether God will turne awaye from the fiercenesse of his wrath, and repent?* When he sayth so (I saye) we se that he was in a strong conflict: because howsoeuer Ionas semed to shutte vp from him the gate of mercie, and to forbyd & deny him all hope of saluation and safegarde, howsoeuer also his owne conscience kept him downe and oppressed him, he yet procedeth, and pricketh him selfe forwarde: and so finally aspyreth vnto hope of forgeuenesse. Againe, it is to be noted that this manner of speaking, *VVho can tel. &c.* noteth rather difficultie, then diffidencie. For the king as it were, doubtingly enquyreth, *VVho can tell whether God will turne him selfe?* Because it was a harde matter, that God, after so long sufferaunce, shoulde yet spare that so wicked a Citie. The king therfore erpresseth a difficultie. For this is not a signe of diffidencie or distrust, when he so demaundeth. And when in Ioel it is sayde, *VVho knoweth, &c:* It is altogether the lyke saying: and therefore sayde more, when he erpounded that place. But let this briefly suffice vs, that the king doth not bewraye his distrust, but rather erpresseth the difficulty and hardnesse of the matter. And this is a signe of humility, that he vnderstandeth that he is as it were drowned in the

As if he should saye: Repent, &c. for you knowe not whether God wyll spare you any longer or no, because he hath forborne you a long time. *Ioel. 2. 14*

dæpe gulfe of hell with the people, & yet ceaseth not to hope the best. For this is a signe of Hope, when as a matter sæmeth to be contrary to nature, yea though it seme to be contrarie to all naturall reason, yet we hope styl wel. Well: we sæ now what is the vnderstanding of these wordes.

Of the repentaunce of God, we wyl speake of it another tyme, eyther to morrow, or the nert daye. It followeth. *That we perish not.* We sæ howe a king prophane, sæketh to redæme him selfe from destruction, euen by the pacifying of God. Therefore as sone as any daunger haugeth ouer vs, and is at hande, let this come into our minde, that no escaping from the same may be founde, vnlesse the Lorde reteyueth vs into fauour, euen as the king of Nineueh on the contrarie parte sæmeth to reason after this sort: As sone as the Lord shalbe propitious and pacified, all things shall fall out well. We sæ therefore howe much this rude and newe Nouice or youngling profited, when as he vnderstandeth that men can not escape out of myseries, vntyll ỹ Lords wrath shalbe appeased towards them: And as sone as men come into fauour with him, although an hundred tymes before, they shoulde haue perished, yet shall they be safe and sounde: euen because the grace and fauour of God is the fountayne of saluation, and of lyfe, and of all other good thinges. Afterwardes it followeth.

¶ And the Lorde sawe their workes, that they turned from their euyll wayes: And God repented him of the euyll that he had pronounced, that he woulde do vnto them, and he dyd it not. *The text. verse.* 10.

NOw Ionas sayth, that the Nineuits obtayned pardon by their repentaunce. And truely this example is worthy to be noted: for by this we gather to what ende the Lorde doth solicite vs to repentaunce: which is, euen because he wyll be reconciled vnto vs, and also reconciled vs vnto him. *Caluin.*

Why the Lord threatneth vs by his Preachers.

And this is the reason why he soundeth in our eares, so many chydings & threatnings, when we come to heare the worde of God: Euen because he wyll call vs backe from destructiō, therefore (I saye) doth he talke angerlie with vs. Finally, whatsoeuer ỹ Scripture conteyneth concerning *Repentance*, & the iudgement of God, ought wholy to be applyed to this vse, euen that we maye come into fauor with God: because he is easie to be appeased, and is ready alwayes to imbrace those, which vnfaynedlie turne them selues vnto him.

Howe we preuent the yre of God.

Therefore in this example we vnderstande that God respecteth nothing else, as often as he dealeth hardlie with vs, but that he maye be at one with vs, and appeased towarde vs, if we our selues wyll be iudges of our selues, and so preuent his yre with a wylling desire of harte: which is done, when as we craue pardon for our sinne & guiltinesse, secondly, and are displeased with our selues, thirdly, and also confesse that we are worthy of destruction. But Ionas seemeth here to place here the cause of saluation, in Repentaunce & Workes: for he sayth that the Nineuits obtained pardon, because God respected their workes. Well: fyrst it is to be noted, what workes he meaneth, least any man shoulde sodainly snatche vp this one worde, as the Hipocrites are accustomed: and this is to cōmon in the Papacie, as we haue sayde. Then: *God respected their workes*; but what Workes? Not Sackcloath, not Ashes, not Fasting, for Ionas maketh no mencion nowe of these thinges, but he respected these workes, euen that they conuerted from their wicked waies. Mē se therfore that God was not pleased & appeased with Ceremonies onely, that is, with that outwarde profession of repentaunce: but rather that he respected the true and serious alteration in the Nineuits, euen that they were new mē. These therefore were their workes, euen the fruites of repentaunce. But such an alteration of lyfe coulde neuer haue come vnto them, vnlesse they had bene truely touched with the perceyueraunce and feeling of the yre of God. Therfore

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the feare of God went before Repentaunce and conuersion. And this feare coulde not be without fayth: We see therfore first, that here is no speaking of outward workes, but of the renewing or renouatiō of men. But now if any man obiect, that this letteth not, but that good workes maye reconcyle vs vnto God, and so obtaine saluation for vs: I aunswere, that here is no disputation about the cause of pardon. It is certaine that God was pleased with the Nineuits *gratis*, euen as he restoreth his fauour vnto vs euerie daye freelie. Ionas therefore meaneth not that these satisfactions preuailed before God, as though the Nineuits had recōpensed their former sinnes: no such thing do the wordes importe: but onely by a consequent we must gather, howe the Lorde becommeth againe fauorable vnto vs, and howe we obtaine pardon with him. But whether this is done by our merites and repentaunce, or whether *gratis*, the Lorde offereth himselfe vnto vs: seeing the whole Scripture testifieth that forgeuenesse of sinnes is geuen vnto vs freelie, & that by none other meane the Lorde can be propitious vnto vs, then by not imputing our sinnes vnto vs, as touching this present place, we must not very carefully labor, why the Lorde is sayd to haue seene the workes of the Nineuits, least he should destroy them: for this is spoken by the consequent. For Ionas here noteth not the cause, but onely sheweth that God was pacified toward the Nineuits, as sone as they repented. But we wyll speake yet more of this matter.

The feare of God goeth before Repentance and conuersion, which feare is neuer without fayth.

The Prayer.

GRaunt O almightie God, seeing that we are fraught with so many vices, and also seeing ỹ daily, so many sinnes, yea haynous offeces do burst out of vs: Graunt, I say, ỹ we harden not our

ſelues at ſo many exhortations, wherewith thou inuiteſt vs vnto thee, but that with broken & contrite hartes we maye be truely humbled, as often as thou denounceſt thine yre vnto vs, and maye ſo ſette our ſelues before thy throne, that we may preuent by thy ſincere feare of pietie, and true confeſſion, thy ſincere iudgement, which were otherwyſe prepared for vs. In the meane tyme alſo, graunt that we vſing our mediator Chriſt, maye conceyue that hope of pardon, that may bring vs wholy vnto thee, and that we doubt not, but thou art alway readie to imbrace vs, when as we ſhalbe touched with that true and ſound affection of pietie and repentaunce: ſith that this alſo is a ſigne of thy grace and fauor, that thou vouchſafeſt to preuent vs, and by thy ſpyrite haſt teſtified that thou wylt be a Father vnto vs. Finallye, graunt that ſo we maye be caſt downe in our ſelues, that we maye rayſe vp in our hope vnto the heauens, through the ſame Chriſt our Lorde. Amen.

Caluin.

WE ſoulde yeſterdaye howe God releaſed the Niniuits of the punihſment which he threatned them by the mouth of Ionas, yea they had frée remiſſion and releaſe of the ſinne as of the punihſment. As often as God ſetteth pardon before the eyes of ſinners, this condition is added withall: euen that they do repent: but yet it followeth not that repentaunce is the cauſe of obtayning forgeueneſſe. For Gratis, the Lord offereth himſelfe, neyther is he otherwyſe induced thereto then by his mere liberalitye. But becauſe he will not haue men abuſe his mercy and fauour, he addeth

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that lawe or condicion, euen that men repent them of their former, to chaunge it into better. So then he respecteth the workes of these, which confesse, that they detest their sinns, and with a true and sincere desyre do flye for succour vnto the mercye of God, for no man also from the hart wyll couet that God should be merciful vnto him, otherwise then he which is displeased with himselfe for his sinne. This is the reason also why Esay sayth: that God wilbe mercifull vnto the remnaunte of his people, euen for that euery man turned from his iniquitye. But God certainely in these words meaneth not, that repentaunce (as I sayd) is the cause of our saluation: but for this cause he requyreth repentaunce and newnesse of lyfe: because no man earnestly desireth grace & the fauour of God, but he which is displeased with himselfe in his sinnes. And nowe that Ionas addeth that, *God was touched with repentaunce*, this manner of speaking ought to be well knowne vnto vs. *Esai. 1.*

Surely if we wyll speake properlie, *Repentaunce* is neuer found in God, & againe *Repentaunce* is neuer referred to the inward & secret counsaile of God: for God alwayes in himself remaineth one, and in him selfe is constant and firme. But he is sayde to be moued with *Repentaunce*, in respect of the vnderstanding and capacitie of man: For euen as we perceyue God to be angrye, as often as he cyteth vs vnto his iudgement seate, & declareth vnto vs our sinnes: so also do we perceyue that he is pacified & appeased, when as he offereth vs hope of pardon. And there is according to our sense, some chaunge in God, when as he forgetteth his anger, as though he toke to him a newe minde or affection. Because therefore we can not otherwise be terrifyed, so that we may humble our selues before God and repent, vnlesse he set before vs his yre and wrath, therefore the Scripture applyeth it selfe vnto this grosenesse of our vnderstanding. Properlie, Repentance is not in God, neyther can it be referred to the secrete will of God. Howe God is sayde to repent.

Nowe on the other side, we cannot therefullie call vpon God, vnlesse we thinke him to be at one with vs, and appea-

ſed towarde vs, we ſée therfore that a certaine kind of Gods chaunging commeth into our mindes, as often as eyther God threatneth vs, or geueth vs any hope of pardon and reconciliation, and ſo this ſpeeche, (when Ionas ſayth that God was moued with repentaunce) ought to be referred to this ende. Further we ſe that God is two wayes ſet out vnto vs, firſt *In his word*, and again ſecondly in his ſecret counſayle. As touching his ſecret counſayle, I haue alredy ſayd, that God is alwayes one, neyther doth he vſe any of our affections. But as touching the doctrine of the worde which is applyed vnto our ſences, God is ſometyme angry with vs, and ſometyme, as pacified offereth vnto vs forgeueneſſe, and is fauorable, and propitiouſe vnto vs, and this is that repentaunce of God. Let vs remember therefore that this dependeth and is to be referred to the worde, when it is ſayd, ꝑ God was touched with repentance: euen becauſe the Niniuits coulde perceiue none other but that God had fully determined that they ſhould periſh. And why ſo? euen becauſe ſo he had declared by his worde. But now when as they riſe vp vnto the hope of their ſafegarde, then do they perceyue ſome chaunge & alteration, euen according to the capacity of theyr fayth. And ſure, each affection as wel of feare as of ioye doth ſpring of the worde: becauſe when God by his worde denounceth his yre, it muſt nedes be that miſerable men ſhoulde be terrified. But when he inuiteth them by his worde vnto ſaluation, in ſetting before them reconciliation, then by and by they take vnto them as it were a newe affection, and ſo alſo do they attribute an alteration of mynde vnto God, this is the Summe. Now let vs proceede.

God two wayes, deſcribed vnto vs.

The text. verſ. 1.

Chap. 4.

* Or, And Ionas was diſpleaſed with great ſorrow.

¶ * And it diſpleaſed Ionas exceedingly, and he was verie angrie

THis sorrow of Ionas, Hierome doth commend, and compareth it vnto the sacred zeale of Paul, which wyshed that he myght be accursed for his brethren. Rom. 9. 3. He denieth that Ionas sorrowed, that God woulde haue mercie vpon so famous a Citie? But because the Conuersion of the Gentiles shoulde be a certaine forewhewe of the destruction of the elected people. And therefore because Ionas as it were in a glasse behelde the destruction of Israel nowe nére at hande, therefore he sorrowed, if we wyll beléeue Hierom: but that is to to friuolous. For a lytle after, God rebuketh Ionas for it, what shall then the foolish and chyldish defence of Hierom, ease the Prophete, séeing that God pronounceth that he doth wickedlie, because he sorrowed. Nay, rather the blockishnesse of Hierom is reprehended (for so maye I speake of the man, who although he was learned and painefull, yet he depriued him selfe of that prayse, which otherwise worthely he might haue gotten.) For his peruerse nature euery way bewrayeth it selfe, euen as he is openly reprehended by and by, in the verie Text, where Ionas euidently declareth that there was another cause of his sorrowe, euen because he woulde not séeme, or be thought a false Prophet, or a lyar: And for this cause was his griefe and bitternesse such. But this sorrow (although God him selfe had not geuen sentence vpon it) yet we sée it had bene wicked and farre from all reason. *Caluin.*

Let vs therefore be certainelie perswaded that Ionas was caryed away with a preposterous zeale, when as with quiet mynde he coulde not beare that the Citie of Nineueh shoulde be deliuered from destruction: yea, he himself also increaseth ỹ greatnesse of his own sinne. For he might haue sayd in one word: *This displeased Ionas*: but he not cõtent with this simple manner of speaking, addeth moreouer, *exceedingly*, or *with great sorrow*: yea sayth moreouer, that he was sore angred. Although ỹ beginning had not bene euyl, the excesse yet was very vicious. And he confesseth this immodesty & excesse in his

his sorrow, when as with plaine words he accuseth himself. To what ende therefore is it to couer with cauyls and subtilties, that thing which we manifestly see cannot be excused. But that it may better appeare, why the sauegarde of the city of Nineueh displeased Ionas, let vs procede in the text.

The text. verse. 2.

¶ And he prayed vnto the Lord, and sayde, I beseeche thee Lorde, was not this my speeche, when as yet I was in my contrie? Therfore I made hast to flye into Tharsis, because I knew that thou art a * propitious God, and merciful, slowe to anger and of great kindnesse, and repenteth thee of the euill.

* Or, full of grace and fauour. *Caluin.*

THat Ionas sayth here that hée prayed, séemeth scarce to be agreeable: because prayer to be quyet, and he confessed that he was so molified in his minde. When as therfore the Prophet was so inflamed with anger in his anger, howe could he come into the presence of God, conceiue iust prayers? againe what is the ende of prayer, but that we confesse that what so euer good thing is to be wished, remaineth with God, and is humbly to be sought and asked of him? But Ionas doth here rather debate the matter with God and murmur against him. For he séemeth here after a sort to shoulde and say, that he had a iust cause to runne away: and agayne that God ought not to forgeue the Nineuits. He therefore accuseth God, that he might cleare and deliuer himselfe from al blame, and this is straunge altogether and farre from the rule of prayer. How then must we vnderstande this place, where he sayth that he prayed? I aunswere, that oftentimes the faythfull euen with a troubled mynde come vnto God with a desyre to praye: and yet their prayers are not vtterly refused, although they be not allowed, nor yet please God in all poyntes. And by this place it appeareth more euidently howe the workes of the godly are acceptable vnto God, although

Quiet prayer.

The ende of prayer.

Note well.

though they be mingled with many impurities. The Papists as often as they reade that any worke did please God, they imagine chiefe perfection and cleannesse: and yet there is no worke which is not infected with some spotte, except it be purified by free pardon. And this is euidente vnto vs in this prayer, which was not so reiected of God, but it obtained the name of a prayer. And yet certaine it is that Ionas was not so minded as he ought, when he praied troublesomelie, as it were chyding & brawling with God, and styll retayning some parte of his former contumacie: because he beganne to lyke well of his running away from God. And we haue sayde that this was a manifest signe of rebellion, when as, shaking off the the yoke, he contempned the calling of God. It is necessarie therefore, that we acknowledge in this prayer of Ionas some parte of godlinesse, and also many corruptions. This proceeded from pietie, euen that, all this notwithstanding, he yet dyrected his complaints vnto God. For the Hipocrits although they come vnto God, and name him, yet are they altogether contrary to him, and wyllingly woulde they spew out their chollor against God. But Ionas here whyle he complayneth, although he keepeth not a meane, but be caried awaye with a blinde and corrupt violence and force, yet is he ready to submytte him selfe vnto God, as we shal see at length. And this is the reason why he sayth that he prayed. For he had not bene ashamed to haue confessed any more greuous faulte, if he had bene guiltie thereof. For he woulde not extenuate or lessen his faulte, by the word of *Praying*, as the Hipocrites do alwayes pretend some coulors or cloakes, when as they woulde couer their filthinesse. Note. How all workes are purified

But such was not the minde of Ionas: therfore when that Ionas sayth that he prayed, generallie he testifieth that he was not so murmuring and disobedient vnto God, but that he retained some seede of godlinesse & obedience in his mind. Well: Ionas *praied*, and hereby it followeth (as I haue al-

ready sayde) that many prayers of holie men are corrupt, which if they be stretched to lawful reach, they shalbe worthelie refused. But the Lorde for his mercie sake forgeueth those sinnes, so that these vnquiet and troublesome prayers, retaine and holde styll their tytle and estimation.

Now he sayth: *I beseech thee O Lorde, was not this my speach.* Here Ionas declareth euidentlie why he toke it greuouslie, that Nineueh shoulde be delyuered from subuersion: euen because by this meanes he shoulde be taken for a false and lying Prophet. But this maye seeme absurde, that the Prophet set more by, or made more accompt of his owne fame, then of the glorie of God. For in this doth the glorie of God chieflie shine, that he is appeased, so sone as men repent: and also in that he offereth himselfe to be a father vnto them. Ought Ionas to haue preferred his estimation before the glorie of God? I aunswer that the Prophet so was not addicted to himselfe, but that alwayes the studie of the glorie of God obtained the highest degree in his minde: this is certaine. But he ioygned his ministerie with the glory of God, and worthely: because it depended vpon his authority. Ionas when he entred into Nineueh, he cryed not as a priuate man, but professed that he was sent from God.

Now if the preaching of Ionas be founde false, the reproche redoundeth vpon the very author of his calling, that is vpon God. There is no doubt therefore but that Ionas toke it greuously that the name of God shoulde be layde open to the reproches of the gentiles, as though he should make them a fraid of nothing: and againe, speaking dissemblingly, should by and by open hell and by and by heauen. And there is nothing more against the glory of God, then such dissimulation. We see then why Ionas was carried away with so great sorowe: he respected not himselfe, but because he sawe an occasion geuen or a dore layde open to wicked blasphemies, if God shoulde alter his determination, or if he should not be constaunt in his worde: here hence I saye came that so great

sorow.

sorrowe. But although this be a verye good reason, yet we gather of what force our good intents are with God. If any good intente may be imagined, certainely this might deserue some prayse, that Ionas had rather an hundred times to dye then to here those wicked blasphemies, that the word of God should be a mere laughing stock, that the threatnings of God were fables, that God did but dissemble this or that as if he should transfigure himselfe into diuerse formes.

We must not do euyl that good maye come of it. Ro. 3.

This was an excellent intent, if we may be Iudges, or if the matter be esteemed according to our sences, but by and by we shall see that it was condemned by the mouth of God. Let vs learne therefore not to arrogate vnto our selues iudgement in those things which passe our capacitye, but to submitte our minds vnto God, and to desire of him the spirite of discretion and iudgement. How came it to passe that Ionas so should frette against God, but that he was inflamed with the studdy of his glory? but this was an inconsiderate zeale, because he himselfe woulde be arbiter and iudge: he ought rather to haue submitted himselfe vnto God: and this same rule is to be kept of vs all. If at any tyme we see many things come to passe from aboue, that is by the secret prouidence of God, which do euen laye open the name of God to the blasphemies of wicked and vngodly men, this truly is to be lamented: but in the mean tyme let vs desire of the Lord, that he will at the length conuert those reproches vnto his owne glory, but let not vs murmur & grudge: as many do, which by and by beginne to chide against God, as often as a thing is otherwise gouerned and directed, then they themselues like, or do thinke conuenient. Let vs learne by the example of Ionas not to measure the iudgements of God by our owne capacitie, but let vs paciently waight till he conuert the darkenesse into light. In the meane tyme also let vs learne to obey his cõmaundements, to follow his call without controuersie: although heauen and earth should set them selues against vs, although many thinges do come in

our waye, which might turne vs awaye from the ryght course, yet let vs continue in this sure determination, that nothing can be better for vs, then that we being obedient, maye go forwarde in the same waye which he setteth before vs. But where as he sayth, that, *He made haste to come to Tharsis*, he doth not altogether excuse his flight, but nowe he declareth more euidētly, that he had not refused any trouble or labour, nor yet had refused any controuersie or daunger: but onely because he was careful for the glorie of God, therfore he was drawne away from his vocation. To this ende therfore tende the wordes of Ionas, as though he would appoint God to be a witnesse and a Iudge, that not for feare of daunger, nor for slouthfulnesse, nor for rebellion, nor for any other respect, he withdrewe gim selfe from the obedience of God: but onely for that he woulde not haue his sacred name violated and defiled, for that he would not wyllinglie be a Minister of that preaching, which might open ỹ mouth of vngodly & prophane men to laugh God him selfe to scorne. When as (sayeth he) I hoped for none other profite of my preaching, but euen that the Gentyles might laugh God to scorne, yea, might teare in peces amongst them his holie name, as if he were deceypt full and vaine, therefore had I rather flie vnto Tharsis. Therefore here Ionas doth not altogether excuse him selfe: for then to no purpose had his chastisement lyghted vpon him, whereby he ought to haue bene throughly tamed. He was called of late from the verie hell: shall we saye that he durst so lyfte vp his hornes against God, that he would altogether be free from al fault? This certainely is to to absurde: but as I haue sayde, he obiecteth to God, that at the beginning he fledde not for any other cause, but for ỹ he hoped not for any plausible fruite or successe of his preaching, but rather he feared that which he sawe imminent, euen that the name of God shoulde be a laughing stocke. Immediatly he addeth: *Because I knew that thou art a God full of fauour, and mercifull, slowe to anger, &c.*

This

This is surely marueylous that Ionas was called away frō his vocation, because he knewe that God was mercifull, seeing ỹ no sharper goade ought to pricke vs forwarde, when as God wyll vse our labour or dilygence. For we knowe that no man can performe his obedience cheerefullye vnto God, but he which is euē allured with his fatherly goodnesse. So then no man shalbe a wylling Prophet or Teacher, but he which is perswaded that God is mercifull. Ionas therfore seemeth to to foolishly to reason, when he sayth, that he was therfore withdrawne from his office, because he knew that God was mercifull. Againe, howe knew Ionas this? euen out of the lawe of God. For this place is taken out of the 33. of Exod. where that notable and memoriall vision is described vnto vs, where God set out him selfe to be seene of Moses, there was exhibited vnto the holy Prophet a lyuelie Image of God. And this is no place in the lawe, which better and more liuely expresseth the nature of God. For there God would familiarly manifest him selfe vnto his seruant. For when as therefore Ionas was so instructed and endued with this doctrine of the lawe, howe could he exercise the office of a Prophet amongst his owne people? countreymen? why did not this thought also vexe his harte, when he was called to the office of a Teacher? Certaine it is therfore, that this ought to be restrained vnto his preaching, such as before was declared vnto vs. Ionas had neuer despised the commaundement of God, if he had bene sent to the Nineuits, euē as before he was commaunded to teach the elect people the Iewes. If therefore this office had bene enioyned to Ionas, ỹ he shoulde haue set forth God mercifull and gentle vnto the Nineuits, he had not doubted to haue offered his obedient seruice. But seeing this precise threatning was enioyned him: Nineueh *shall perish*: therefore is he drawne away, and coueteth rather to runne awaye, then to execute such a commaundement. And why so? Forsooth he reasoneth thus with himselfe: I denounce imminent destruction to the Nineuits. To what ende doth God commaunde, but euen ỹ he might

Exod. 33

inuite and call these wretched men to repentaunce? Now if they shall repent, wyll not God be by & by ready to forgeue them: for otherwise he shoulde denie his owne nature. God can not be vnlyke him selfe, or contrarie to him selfe, he can not put off that affection, whereof he testified once vnto Moses. When as therefore the Lorde shall be appeased and pacified, if the Nineuits repent, and flee to him for succour, he wyll by and by embrace them: and so shall I be found false in my preaching. Now therefore we knowe how this place of Ionas ought to be vnderstanded, when he sayth that he fledde ouer the sea, (or at the least, that was his determination) because he knewe that God was mercifull. For he had neuer disobayed God, but that this contrariety did trouble him and feare his minde: what? I shal go thither as the messenger of God: shortly after I shalbe found a lyar: shall not this reproach redounde to the name of God himselfe? it is better therefore that I holde my peace, then that God, which is the author of my vocation, be coumpted a iesting stocke. We see therefore that Ionas had an eye vnto that manner of preaching which he shoulde vse in Nineueh, whereof we haue spoken before. And hereby it appeareth that Ionas gaue more to the Nineuits then he had. For he thought that he was sent from God, onely that the Nineuits might vnderstande that they must perishe: but he brought saluation vnto them. This he in some parte eyther suspected in him selfe, or knewe it. For he retayned that principle: that God could not put off from him his mercie, because he remaineth alwayes one. But he came abroade to execute the office inioygned him, certainlie he had nothing elle before his eyes, but the vtter destruction of the Citie of Nineueh. But in the meane time, God vsed his labour and mynisterie to a better ende and successe. But there is no doubt but that Ionas hime selfe exhorted the Nineuits to repentaunce: but his harte was as it were shut vp that it should not admyt them the mercy of God. We see that Ionas was in his afflictions preuented, so

God vseth our office to diuers ends vnknowne to our selues.

that

that he could not offer saluation to the Nineuits, and yet was it offered from God by his hand. Now then we vnderstande howe the Lorde oftentymes worketh by his seruaunts: with his hand he leadeth them as blinde men, whether they lytle thinke. So when the Lorde styreth vp any of vs, we shalbe sometime of smal fayth, we shal thinke that eyther our labour shalbe vnprofitable, and without fruite, or at the least, that small shalbe our successe. But the Lorde wyll declare that successe which we could neuer loke for. And such was the example of Ionas, for when he came to Nineueh, he had none other purpose, but to testifie ꝑ destruction of the Citie: but the Lorde wouldе haue him to be the Pynister of saluation, vnknowne to him selfe. Well: the Lorde then adorned the doctrine of Ionas with this excellent successe, when as yet he was vnworthy of so great honour, because after a sort he had shutte vp the passage to the blessing of God, as we haue already sayde.

Now therfore we know the meaning of this place, when Ionas sayd that he fledde from the calling of God, because he knew ꝑ he was a God prone vnto fauour, & againe mercifull. &c. Now I come to these speaches of God. The Hebrew worde Chanun, signifieth properlie, *Benigne, Gracious, and Debonaire*: and God ascribeth this tytle vnto him selfe. Then he addeth: *Mercifull*, signifying that he alwayes is set before vs, if at any tyme we come vnto him, as vnto the fountaine both of all goodnesse and mercie. But the wordes that followe, do better expresse this mercie of God, or do define howe God is mercifull, euen because he is of much clemencie, next againe, slowe vnto anger. God therefore is prone vnto gentlenesse: againe, although men be vnworthy whom he shoulde respect, he is yet notwithstanding mercifull: and this he expresseth by the Hebrew word, Pachum. In ꝑ meane tyme it is necessarie to adde these two wordes together, That, *he is of much mercie, and slowe to anger*. And why? For we seeke alwayes in our selues the cause of the grace of God

To loue enuyers.

God: when as we couet that God shoulde fauor vs, we enquire in our selues, why he shoulde fauor vs.

Now when we finde nothing, by and by al fayth which we first conceyued of the grace of God, vanisheth awaye. And here then the Lord himself reuoketh & calleth vs backe vnto him, and testifyeth that he is therfore fauorable & mercifull vnto vs, because he is of great mercy. As if he should saye: I in my selfe haue sufficient cause why I am erorable vnto you and why I also do embrace you and take you into my fauour. The onely goodnesse of God is therefore to be respected, when we desire to haue him mercifull vnto vs. or when we haue any nede of pardō, as if he should say that he is not induced or moued with any respect of our worthynesse, nor yet doth seke any of our merites, that therefore he shoulde be prone vnto mercy, when we haue offended, or should take vs into his fauour: but that therefore he doth yet, because his goodnesse is immensurable & infinite. Now there is also added, *Slowe to anger*. This slownesse to anger declareth that God prouideth for the saueguard of mankinde, yea euen when they are oppressed with sinne, although therfore euery day, miserable men do prouoke vpon themselues the wrath of God, yet ceaseth he not to prouide for their safegarde: therefore is he slowe to anger, that is, the Lorde doth not strayt way, lay vpon men such punishment as they deserue which so prouoke him. Well: nowe we see what is the sum of the wordes. Now let vs returne to that saying, that Ionas was withdrawne from his office because he knew that God was slowe to anger and mercifull, and full of fauour: For he brought in this reason, eyther God will chaunge his nature, or els he will spare the Ninenits if they repent: but it may be that they will repent, and then it followeth that my preaching shalbe vayne. And surely God wyl not be contrary to himselfe, but wil shew forth an example of his goodnesse and mercy when he shall forgeue this people. Againe, let vs note that we do wickedly, when as without Iudge-

No cause in vs of our saluation.

ment

ment we followe our zeale. For there is some blinde furie, which then tarieth vs awaye. Therefore although a thousande absurdities do come in our head, when God commaũdeth any thing, yet are our eyes to be closed, as it were, and alwayes we ought to followe on in the course of our vocation: because he wyll so moderate all euentes, that they all shall tende to his glorie. It is not our parte here to be to curious: but this is our best meane, that we let the euent of thinges alone vnto God. It is our part in deede to feare and to be carefull, but with all, this our care ought to submyt it selfe vnto God, so that it ought to suffice vs, euen to pray. This is the summe.

Now that he sayth againe, that, *God doth repent him of euil.* We haue expounded it a lytle before: euen that although he hath stretched out his hande, yet he plucketh it in againe as sone as he findeth any repentaunce in men. For, *euill*, here is taken for punishments: God therefore although he might, and that worthely lay vpon men extreame paynes and punishment, he yet suspendeth his Iudgmẽt, and if they runne vnto him with true repentance, by and by he is pacified and appeased. And this is the repentance of God, euen that: what euer punishment and euil, men haue deserued, he doth of his owne accorde remitte so sone as men are displeased with themselues and repent. Now it followeth.

The text. vers. 3.

¶ Therfore thou O Lord, take I beseeche thee my lyfe from mee, for it is better for mee to dye then to lyue.

Caluin.

HEre we se how greatly Ionas chafed and wared whotte in his zele. For certainely this prayer cannot be attributed to sayth: as certaine men thinke, that Ionas mounted vp euen into heauen in the minde, when so he prayed, as if he feared not death, but hauing put of all feare, free and at libertie, might offer him selfe vnto God. But I do not thinke that the affection of Ionas was not so loftie. There is no

doubte in déde, as we haue already sayde, that he yet retained some sparke of godlynesse in him: and I saye that, this thing was sufficiently proued vnto vs by the woꝛd of praying. For if Ionas had burst out into the voyce of a desperate man, this surelie had bene no prayer. When as therfoꝛe he prayed, notwithstanding he so spake, it followeth that this was not the voyce of desperation, but of to much anger oꝛ indignation wherin Ionas doth not moderate himselfe. Finally, this prayer proceéded of a godly & holy zeale: but Ionas in the manner it selfe, oꝛ in going foꝛwarde doth offende: foꝛ he was euen passe him selfe, when he preferred death befoꝛe lyfe, saying: *Thou Lorde take me awaie*. Fyrst, it can not be without faulte, that he is so headlong caryed to the desire of death. Foꝛ it is not in vs to passe out of this woꝛlde, but as long as God retayneth, and kéepeth vs in this staye, wherin he hath placed vs, with quiet mindes we ought to abyde. Who so therefoꝛe he be that with so great ardencie maketh hasse to death, without doubte he offendeth God. Paul sawe that death were to be wished to him selfe: but againe, when he perceyued that his labour was profitable to the Church, he was content with his lotte, and preferred ỹ good pleasure of God befoꝛe his desire: and so was he ready both to lyue & dye vnto God. But Ionas contrarie, *Now* (sayth he) *take away my soule*: this is one faulte: another is, when as he desyred to dye, because God woulde spare the Nineuits. Although he was touched with some soꝛrowe, yet ought he not to haue gone, oꝛ rather to haue burst out thus farre, that in the lothing of his lyfe, he should wish after death. But herebence we learne, when once men let lose the rayne to vnaduised zeale, whether they are caryed. Ionas ỹ holy Pꝛophet, which of late was tamed and subdued with so harde chastisement, yet is caryed away headlong euen vnto the desire of death, & why? because he thought ỹ it fel out yll, that he had denounced destruction vnto the Nineuits, and yet the Citie continueth safe. This example ought to restraine vs, least we geue

Verſ. 2.

We ought not hastelie to desire death.

Phi. 1. 25

2. Faults in Ionas.

sentence

sentence rashlie of the iudgements of God, but rather maye holde all our senses captiues, least at any tyme such temeritie & rashnesse shoulde burst out of vs: because there is none of vs, who condempneth not Ionas, euen as he condempneth him selfe, for he renealeth not here his own prayers, but he would here declare that he rashlie had iudged of that worke of God. Well: Ionas here confesseth his folishnesse: let therefore his experience be a lesson vnto vs, that there is nothing more prepostorous, then according to our iudgemēts to determine this or that: because this is, when all is done the true wisedome, to submytte our selues wholye to the iudgement of God.

whether it be lawfull to wish for death.

Nowe if any man here wyll moue a question, whether it be lawfull to wysh for death: I aunswere briefflie, that death is not to be wished for, in the lothing of lyfe. That is one thing, I meane that to be lothing of lyfe, when eyther pouertie, or hūger, or ignominie, or any such thing doth make lyfe hatefull, or odious vnto vs. But if any man in the yrksomnesse, and in the dyllyking of his sinnes, be grēued to remaine on the earth, according as Paul sayth. *O miserable man that I am, who shall deliuer me from this bodie of death?* He for certainetie shall conceyue a holie and godlie desyre, so that, that obedience, wherof I spake, be added, euen that his affection burst not out as it were in despyte of God. But who so is so affected, let him suffer him selfe to be stayed by the hande of God, as long as it pleaseth him. Againe, if any man wysh for death, because he feareth him selfe in tyme to come, or dreadeth to vndertake any office or charge, he verelie stryueth with God. And such was the faulte of Ionas: he sayth that death was more welcome then lyfe: but why? because the Lorde spared the Nineuits. We see then howe blinde he is, and is caryed awaye with a mad motion & violence to wysh for death. Let vs therefore learne so to loue this lyfe, that we be ready to leaue the same, as often as it shall seeme good vnto the Lorde. Let vs learne also to wysh

for death, but so that we may lyue vnto the Lorde, and may procéede in our course, vntyll he himselfe bring vs vnto our ende. Nowe here foloweth the rebuke of God.

The text, vers. 4. ¶ And the Lorde sayde, doest thou wel in being angry in thy selfe?

Caluin. There is no doubte, but God so chyding Ionas, condemneth his faulte and corrupt zeale. For séeing that God onelie is a fytte Iudge of mans lyfe, there is no cause why we should bost that we are caried awaye with a good intent, because there is nothing more deceyptful then is our iudgement. When as therefore we weygh the déedes, sayings, or thoughts of our selues, in our own iudgemēt, we deceyue our selues. If any man wyl Rhetoricallie defend the fact of Ionas, certainly he may finde at hand many notable shewes. If a man would for his minde sake, bring forth the excuses of Ionas, Ionas might séeme vnto vs altogether innocent. But although all the whole worlde shoulde acquytte him, what should that auayle him, seing that he is condemned by the mouth of God himself, who onely is Iudge: as I haue already sayde. Let vs therefore hould for certainty that Ionas dealt prepostrouslie, although no reason thereof appereth vnto vs, because inough and more then inough might the authority of the chefe Iudge God suffice vs.

Now playnely the Lord reprehendeth his anger. If Ionas had modestly debated the mattar, and had only cast from him selfe his sorrowes into the bosome of God, this had bene excusable: although this zeale had not bene without fault, yet had it bene tollorable. But now when he is angry, this is not to be borne: because *Ira per se est furor brevis*, anger it self is a short madnesse or furye: as one sayde: then afterward it blindeth the sences of men, it perturbeth al the parts of the mind. God therefore not in one manner here accuseth Ionas, but he declareth also howe grieuously he fell, because he suffered him-

The effects of anger.

himselfe after this sorte to be angry. In the meane time this is to be marked, that Ionas did not therefore onely offend because he was angry, for he had sinned also without anger as we haue sayde: but God exaggerateth the crime by this circumstance, euen that he so *Murmured*. And certainly this was a wicked example, when as a wretched mã ryseth vp against God, and with a troublesome spirite brawleth with him: This is a monsterouse thing, yet was Ionas brought vnto this. We se therfore why there is here any expresse mention made of the Anger of Ionas, euen because God wil by this meane houlde Ionas conuicted, least he should flyde backe any more. If he had sayde simply: what? why dost thou not permit me al soueraigne iudgement? why dost thou not willingly confesse that it is well done whatso I do, if it please me? is it thy part to take vpon thee such wisdome, that thou wilt prescribe me a lawe, or wilt correct my Iudgements? if the Lord had spoken after this sort, there might haue rested some excuse, as thus: Lord, I cannot moderate my selfe from sorrowe, when I se thy name so torne in peces with haynous reproaches, may I behould this with a quyet minde? Ionas might then I say haue yet founde out some clokes or excuse: But when the Lorde layeth open and toucheth euidently the anger of Ionas, he must nedes of necessitye kepe silence. For what thing shalbe found that will excuse Ionas. when as he so rebelliously ryseth vp against God being his iudge and maker, as I haue already sayde. Well: now then we knowe why the Lord playnly expresseth, that Ionas did euill, in that he was thus angrye. And truly I meruayle what came in Hieroms minde, to say that Ionas here is not reprehended of the Lorde, but that there was set doune a certaine meane. Surely the man was both a Tauiler, and againe he playde the fole notably in corrupting the scriptures: he had no feare to wrest the places of scripture euery waye: euen as when he disputeth about *Matrimonie*, hee sayeth, that they which do marry, do not euill, but yet they do not well: what man- Note.

ner of Cauil is this, and how filthy: And euen so in this place he sayth: *God doth not accuse* Ionas, *neither yet reprehend his sinne, for* Ionas *here rather setteth out vnto vs the person of Christ*, who *desired death, that the whole world might be saued: Because being a liue he could not win his owne Nation, neyther could holde his owne people: therefore had he rather bestow and giue himselfe and his life for the redemption of the world*. These are altogether trifling toyes, and do vtterly depraue the whole sence of this place. For this interrogation of God is of more vehemency, then if he had sayde simply: *Thou hast offended in being so angrie*. This affirmatiue kinde of speeche had not had so great vehemencie, as this interrogation. For God not onely in the power of a Iudge, pronounced that Ionas doth euyll: but also wresteth from him his own confessiō, as if he should say: Although thou thy selfe be Iudge in thine owne cause, yet canst thou finde no excuse for thine intemperancie: for thou art angrie without any meane. For when he sayth, Lecha apud te, *In thy selfe*, he calleth Ionas backe to the examination of his owne soule, as if he shoulde saye: Looke into thy selfe as in a glasse: thou shalt see, euen what a troublesome sea, thy minde is, nowe thou art caried awaye with such a raging furie. Well, nowe we knowe not onely the naturall sense, but also the vehemencie which lyeth hydden in this interrogation, although Hierom leaneth to the contrary parte altogether. But I wyll proceede at this tyme no farther, because that which remayneth shall suffice for a Lecture to morrowe.

The Prayer against intemprance.

GRaunt O almightie God, when as thou seest vs to be enwrapped in so many errors, that we slide and fal many times by the meanes of inconsideration; & againe, whē as thou seest the immoderate

moderate violence of our flesh, to blinde whatsoeuer reason or iudgement is in vs: Graunt I saye, that we maye delyuer ouer our selues wholy to obeye thee, and to geue so much honour and reuerence vnto thy wisedome, that we brawle not at any tyme, although al things fal out contrarie to our desyres, but that we may patientlie wayte what ende thou wylt geue vnto vs: and againe, maye so proceede in the race of our office, that we maye alway hope for a happie ysslue and ende: and that we maye not bee troubled with whatsoeuer lets Sathan shal obiect, but that alwaye we maye tende and leane to that scope which thou settest out vnto vs, and not at any tyme deflect or decline from the same, vntyl we hauing finished al daungers, and al impediments being ouercome, at the lengthe maye come vnto that blessed rest, which is purchased vnto vs by the blood of thy Sonne. Amen.

¶ And Ionas went out of the Citie, and sate on the East side against the Citie, & made himselfe there a boothe, and sate vnder it in the shadowe, vntyll he might see what shoulde become of the Citie. *The text. vers. 5.*

Ere it maye be doubted whether Ionas wayted till the fortye dayes were expired, or whether he preuented the tyme. For if we saye that he went out of the Citye before the fortith daye, there will spring another question: how coulde he know what should come afterward vnto the Citie? For as *Caluin.*

as yet we sée that he was not instructed therof by an Oracle: yea rather the woords that we sée here, do sounde otherwise: euen that by the euent and falling out of the matter, it was manifested vnto him, that God had deliuered the Citie from destruction. For he sayde in the last Lecture that God repented of the woorde which he had spoken, and dyd it not. It appeareth therefore that Ionas went out of the Citie, vntyll the fortie dayes were full passe. But nowe there ariseth a contrary question, what néeded he to sytte nære the Citie, séeing it was euident that eyther the determination of God was chaunged, or at the least the sentence which he had vttered was altered. He ought not therefore as yet, as though he doubted styll, to sytte by the Citie.

But I do wyllinglie admytte this coniecture, that Ionas after the fortyth day departed, and went out of the City. And the woordes do séeme to bring vs thereto. As touching that question, why he doubted what would be the euent of the Citie, séeing he sawe the tyme already erpyred & past, the aunswer is easie. For although the fortie dayes were past, Ionas notwithstanding stoode harde lased, because he coulde not fullye perswade him selfe, that the same saying which he vttered at the commaundement of God, shoulde want effect and take no place. I do not therefore doubt, but that this thought made him perplexed, when he thought thus of him selfe. Thou hast pronounced nothing rashly. Nowe howe can it be that, the thing which God woulde haue to be published in his name and commaundement, shoulde nowe be to no purpose or frustrate, and that the euent shoulde not be according? When as Ionas therefore respected the commaundement of God, if he coulde not by and by ryddé himselfe of al perplexitie. This therefore was the cause why as yet he stayed, euen for that although the vengeaunce of God was not as yet suspended, he notwithstanding thought that his preaching had not been in vaine, and therefore that the destruction of Nineueh was at hande. Well this was the reason

son why he styll wayted after the tyme prefixed, as though the matter had still bene doubtfull.

But nowe that the thing maye be more plaine, we must note, that the counsayle of God was more secrete, then that Ionas might understande, yea euen in the very parts of his calling. For God when he threatned destruction to the Nineuits, would speake condicionally. For what were the fruite of the worde, vnlesse that condition were adioyned thereto, euen that if the Nineuits repented, they shoulde be safe? There needed no Prophet: but that God woulde thereby prouide for their safegarde, for God coulde without him, haue executed that condempnation, which the Nineuits had deserued. If any man wyll replie, that a Preacher was sent vnto them, that they might be ỹ more inexcusable, this were a verie colde reason. For God had exercised al his other punishmentes, without any such dampnation: I meane against prophane Nations. For this was the peculiar gifte of the Church, that the Prophets denounced the punishmẽts that were at hande. But as concerning other people, God by the thing it selfe declared him selfe to be their Iudge: but sent them no Prophets that might warne them.

Therefore as touching the counsaile of God, when he commaunded the Nineuits to be terrified by that so precise Preaching, a condition sure was included. But Ionas was to lyterall a Doctor, that I maye so speake: because he comprehended not that which he ought, euen that as yet there was place of Repentaunce, and that the Citie shoulde be safe, if the Nineuits repented from their wickednesse. Then when as Ionas snatched vp but the halfe parte, it is no maruayle though as yet he be of a doubtfull minde, and dare not yet determine what shoulde come to passe: God had not reuealed vnto him what he woulde do, for Ionas had nothing before his eyes, but the ende or euent of his preaching. Nowe let vs proceade.

The text. ¶ And the Lord God prepared a* Gourd, and made it
verſ 6. come vp ouer Ionas, that it might be a ſhadow ouer
Or an Iuie. his heade and deliuer him from his griefe, and Ionas
was exceeding glad of the Gourde.

But God prepared a worme when the morning roſe
Or Gourd the next day, and it ſmote the* Iuie that it wythered.
And it came to paſſe when the Sūne did aryſe, that God
prepared a vehement (or feruent) winde, and the Sun
beat vpon the head of Ionas, that he faynted, and wy-
ſhed in his harte that he might dye: and ſayd, it is bet-
ter for me to dye, then to lyue, or my death is better
then my lyfe.

Caluin. BEfore I come to touch the matters them ſelues, I wyl in a fewe wordes ſpeake that which is to be ſaide of the Hebrewe worde, Kikijon. For there was in tyme paſt not a lytle controuerſie about this worde. Some read it *A Gourde*, others had rather to reade it, *A Cucummer*: euen as geſſings and coniectures are free in matters obſcure and vnknowne. But yet the firſt Tranſlation was receyued. Auguſtine ſayth, that there aroſe a tumult in a certaine Church, when the Biſhop read that newe interpretation of Hierom, where he turned the worde, *An Iuie*. But certaine it is that thoſe men were raſh and fooliſh, which for ſo lyght a matter were ſo offended, for they ought more diligentlie to haue ſearched which interpretation had bene the better, and the truer. Auguſtine alſo behaued him ſelfe not verie wyſelie in this thing, for ſuch a ſuperſtition toke holde vpon him, that he woulde not haue the common tranſlation of the olde Teſtament to be chaunged. He toke it well, that Hierom had tranſlated the newe Teſtament out of the Greke, but he woulde not haue that olde Teſtament to be medled withall: becauſe there was a ſuſpition of the Iewes, that, as they

were

were alwaye deadlie enemies to the faith, they had gone about to corrupt the whole Lawe and the Prophets: when as therfore there was a secrete suspition of the false packing of the Iewes, Augustine had rather for that cause kepe styll the common translation. Hierom also declareth that he himselfe was brought to Rome, because he had turned *An Iuie*, for *A Gourde*. But to sharplie & almost enemylike, aunswered he Augustine. And verie cholorikelie inueyghed he against one Cornelius, I knowe not whome, and another Asinius polio, who had at Rome accused him of sacrilege as it were, because he had chaunged this place, but here I do not excuse them, if they waywardlie refused, the thing which was probable. But as touching the matter it selfe, I had rather in this place to leaue it either a *Gourd*, or a *Cucummer*, then to moue any trouble about a thing of nothing. Hierom sayth, that it is not an Iuie, he sayth it is a kinde of small Tree: and sayeth that it groweth euerie where in Syria. He sayth that this small Tree is holde vp by his stalke, and this cannot agree to an Iuie. For the Iuie, vnlesse it cleaue to a wall or a tree, it crepeth onelie on the grounde: it coulde not therefore be an Iuie. Wherefore he ought not to translate it an Iuie.

He excuseth the matter thus, that if he had put downe the Hebrewe name, many would haue imagined it eyther to be a Beast or a Serpent. He woulde therefore set downe some knowen name. But he might also haue cast many doubts, as thus: what? An Iuie is sayd to haue ascended ouer the head of Ionas, and to haue geuen shadow vnto him: how could this bee? Nowe I maruayle why Hierom in one place sayth that, that kinde of Tree was called in his tyme Cicijon, in the Syrian tongue: and in another place, euen in his Commentaries, he sayth that it is called in the same tongue Elkeroa, & we see that the same worde is quyte contrarie to the worde Cicijon. But nowe when he aunswereth Augustine, I doubt not but that he mocked him, For he knewe that Augustine

knewe not the Hebrewe tongue. And therefore iesteth he with him as with a childe, because of his ignorannce in the Hebrewe tongue. He semeth extempore for his owne commoditie to haue imagined some newe worde, and I doubte not but that he faigned it vpon a sodaine. That there might be some affinitie betweene the worde Kikijon and Cicijon. But howe so euer the matter is, whether it were a *Gourde*, or else some small Tree, it is not conuenient greatlie to contende howe it might so sone growe vp to that bygnesse. Hierom sayth that it is of large leaues, and that it increaseth to the greatnesse of a Vine braunche. Bee it so: but that is not sprong vp, neyther in one daye nor in two, no nor yet in three. Therefore it must nedes be some extraordinarie thing. For neyther an Iuye, nor a Gourde, nor yet any small sprought or any other tree could so sone grow vp, that it could couer the head of Ionas: neyther dyd this onely herbe shadowe the head of Ionas: but it is rather credible that this was added to the Bath which he had made for himselfe. Ionas then, shrowded not himselfe onely vnder that herbe, but when he could not sufficiently defende himselfe from the heate of the sunne, then had he this helpe. God therfore vnto the shadowe of the Bathe addeth also this small tree: that by this meanes Ionas might be refeshed. For we know that in those regions the sunne is burning whot. And againe it was an extraordinary heate, as we shall see. This is that which I was minded to speake of the worde, Iuye and I haue bene longer, then I ought to be: but because: in tyme paste they brabled about that worde, I thought to runne ouer those things which might satisfie euen the curyouse readers.

Now I come to the matter it selfe. Ionas declareth that a Gourde or Cucumer or an Iuye was prepared of the Lord. There is no doubte but contrarie to the accustomed manner this herbe sodainely sprong vp, that it might couer the Bathe of Ionas. And this is my Iudgement. But wee

knewe

knowe that as often as God dealeth contrarye to the order of Nature, yet he commeth vnto Nature it selfe. This is not perpetuall: but we shall finde for the most part, that God so worketh that he both exceedeth the course of Nature, and yet goeth not quyte from nature. Euen as when he in the deserte would gather together quayles on a heape, and geue flesshe to his people, he rayled vp the Easte winde. How often haue the windes blowed, and yet neuer brought together such a multitude of byrdes? This was therefore a miracle, but yet God would not reiecte altogether the helpes of Nature. For then he vsed the wynde, but yet that wynde couldo not naturally bring those byrds with it. So in this place I doubte not but that God chose an herbe which quickly might mount to such an height: and yet he went beyond the accustomed course of nature. In this sence therefore it is sayde that God prepared Kikajon, and made it to come vp ouer the head of Ionas, whereby it might be a shadowe for his head and might deliuer him from his griefe. But that afterwarde there is sayde, that a *worme was prepared*, here also we see euen that those things which seme to happen by fortune or chaunce, are not withstanding gouerned by the secret prouidence of God. If any man saye that here is shewed not what commonly commeth to passe, but what was once done: I aunswere that although God at that tyme would set out an example notable and worthy to be remembred, yet is this perpetuallie true, that euen the verie bringes of wormes are gouerned by the wyll and determination of God. So that neither herbe nor tree without his wyll can wyther, euen as Christ sayth, That two Sparowes lyght not on the ground without the decree of the father. And thus much as touching the worme.

Num. 11. 31.

Note well.

Nowe where as there is afterwarde added that: *When the Sunne arose the next daie, a winde was prepared*: hereby also we gather that the windes do not arise of their owne accord, or by chaunce, but are rayled vp by God. There are in deede

causes in Nature founde out, why sometyme the ayer is calme and sometyme is troubled with windes: but all these midle causes doeth the counsayle and wisdome of God gouerne, so that, that is alwayes true, that Nature is not some certaine blinde motion, and yet there is alwayes a lawe prefired thereto by the will of God. God therefore gouerneth by his wisdome and hande whatsoeuer commeth to passe.

Note. This onely is the difference: that those his workes that keepe their common course haue the name of Nature: but his miracles, when as God chaungeth the accustomed course, doo not keepe still the name of nature: but yet do come from God himselfe being the author thereof. Therfore as concerning this wind this is to be noted that this was not an vsuall or cõmon winde: and yet the common windes are no lesse raysed dayly by the prouidence of God, then this winde now blowed wherof Ionas here speaketh: but God as thẽ wrought otherwise then by the accustomed course of nature as they saye: and yet dayly he commonly keepeth a continual tenor or rule in the order of nature. Now must we see why all this discourse is set downe. Ionas confesseth that he greatly reioyced, when he was couered frõ the extreame heate of the sunne. And when the herbe was dead and withered, he was striken with so greate dolour, that he desired to dye. Here is nothing superfluouse, for Ionas both in his ioye and in his sorowe sheweth how tender and prone he is to eyther part, he confesseth his delicacie and tendernesse, when he sayth that he was exceedingly gladde: and againe, when he sayth that he toke such great sorowe for the deade herbe, that in the lothing of his lyfe he desired death. There is secretly here included a free confession of his infirmity: because Ionas might more simply haue set downe and noted his ioye then his sorowe. But he playnely expressed his vehemencie and excesse in eyther affection, that we might know that hee was carried away with his passions, so that in the smallest matters he was to angrye, or els being puft vp with ioy, he kept

in

in that also no measure and thus muche both of his ioye and sorrowe.

Nowe in that he sayth, that he prayed, as he sayde a little before, he onelie vseth that Hebrew word, which signifieth to wish. *He wished* (sayth he) *in his harte that he might die*. It is therefore credyble that Ionas was so ouerwhelmed with sorrowe, that he lyfted not vp his mynd any more vnto God: and that we se that he was not forsaken and vncared for of God. Now by and by it followeth.

The text. verse. 9.

¶ And God saide vnto Ionas: Doest thou wel to be angrie in thy selfe for the Gourde? and he saide: I do wel to be angrie euen to the death.

Caluin.

HEre we se that thus God kept himselfe close for a tyme, and yet forsoke he not his seruaunte: euen as he oftentymes loketh backeward vpon vs, that is, while we thinke that he hath forgotten vs, he yet marketh what is done with vs to the ende that he may succour vs in tyme: And therfore oftentymes when we are falling downe he withdraweth vs, and setteth vs vp, before we thinke that he is nere vs. Such was the cace when he beganne to speake vnto Ionas: For as we haue sayde, dolour had so choked the mynde of the holy Prophet, that he could not any more be lyfte vp vnto God. Now therefore with himselfe he desired to dye: and yet God forsaketh him not. This is a rare example and shewe of the inestimable mercy of God, which he vouchsafeth vnto hys people, although they yet do cast themselues downe headlong: euen as Ionas here rushed into desperation and was not carefull for any remedye. But God wayted not tyll he was sought vnto, but he preuented that miserable Ionas, yea and the destruction which he beganne to bring vpon himselfe: saying: *Doest thou well to be so angrie for the Gourde?* As if he should saye, that Ionas was to vehementlye troubled and disquieted for so small a matter.

And

And this maner of speaking is alwayes to be noted, wher-of we intreated at large yesterdaye: because God doth not simplye chide Ionas, or that he take it grieuously that the Goard was withered. For what then? forsoth euen because he was angry. For in anger there is alwayes excesse, when as therefore Ionas without any measure or moderation so raged, God worthely in him chastiseth this great vice. Wel: I will not now repete that which I spake yesterdaye, howe that the faulte was made the greater, because that Ionas not onely murmured for the perishing of the herbe, but also because he geueth ouer himselfe, and boyleth in anger without measure. Which thing the aunswere of Ionas approueth, when he sayde: *I doo well to be angry, euen to the death.* Where we see howe impudentlie the bolde Prophet repelleth that admonition of God, wherewith he ought yet to haue ben reuoked to a better minde. He is not ignorant that it is God that speaketh. Why is he not immediatlie stroken with feare? why is he not moued with the authoritie of him that speaketh? by and by to laye downe that crueltie of minde?

But certainelie, euen thus is it wont to be, when the mindes of men are once blinded with some preposterous affection: although the Lorde thunder or lighten from heauen, they will not heare: at least, they will not cease violentlie to runne on, euen as here Ionas doth. When as we see therfore an example of such contumacie in so holy a man, howe much more ought eache of vs to feare? let vs therefore betymes learne to keepe in and quenche our affections, and at the verie beginning to bridle them, least if it shall come to passe, that they burst out any long whyle, we be also at the length, euen to the last howre obstinate & vnreformeable. I do wel (sayth Ionas) *to be angrie euen to the death*, God obiected onelie vnto his seruaunt Ionas, the vice of *anger*. Now Ionas so farre forbeareth himselfe in his madnesse, that he sayth, that desperation is without sinne: I (sayth he) do not offend,

although

although I despayre, yea although with a rageing furie, I geue ouer my selfe vnto death, yet I do not offende.

Who would haue saide that this could haue come to passe, or fallen out in that holie Prophet? But by this so notable an example we are admonished, what furious bruite beasts the affections of our flesh be. Nothing therefore is better then to restraine them, before they gather any more strēgth, then they ought. For alwayes, when any man hath cherished his sinnes, this contumacie and obstinacie wyll follow. But to be wroth or angrie euen to the death, is so to lothe lyfe, that of our owne accorde we geue ouer our selues vnto death. Yet it was not the purpose of Ionas to kyll him selfe, but although he abstayned from such violence, he yet with settled mind wrought his owne death, because he submitted not himselfe vnto God, but with a blinde motion or affection was caried away. Nowe it followeth.

¶ And the Lorde sayde: Thou hast pitied the Gourd, for the which thou labouredst not, neyther madest it to growe: it was the daughter of one night, and as the daughter of one nyght it passed awaye. That is, it sprang vp in one night, and in one night also it wythered away. *Text verse. 10.*

And should not I spare Nineueh that great Citie, in the which are sixe score thousande persons, which cannot discerne betwene their right hande and their left, and also much Cattell? 11.

HEre God reuealeth for what purpose he sodainly brought vp the Gourde, and then would haue it to perish and wyther awaye by the byting of the Worme, euen that Ionas might learne, that he dealt to vnnaturallie toward the Ni-

neuits. And although we see that the holie Prophet fell into horrible affection, yet after a sorte God hauing scorned him, admonished of his follie. For vnder the figure of the Gourd, he declared howe vngentlie he delyred the destruction of so populous a Citie, as was Nineueh.

But this similitude semeth not in all poynites to agree to the matter. For Ionas sorrowed not for the Gourde, but onelie had respect to him selfe, and therefore he toke it greuouslie that the comfort wherewith he was delyghted, was taken awaye from him. Therefore when it was discommoditie that so compelled Ionas vnto anger, the similitude semeth not wel to be applyed, when as God thus reasoneth: *Thou wouldest haue the Gourde to be pitied, and shoulde not I spare this great Citie.* Nay, he was not carefull for the Gourd. For if all the Gourdes in the worlde had then wythered, he had neuer bene touched with any sorrowe: but because he felte extreame daunger, being parched with the exceading heate of the Sunne, therefore is he angrie. I aunswere, that although Ionas, priuatelie had regarde to himselfe, yet verie well doth this similytude agree. For God kepeth men vnto the vse whereto he hath appointed them. Ionas sorrowed for the losse of the Gourde, euen because he was depriued of his shadowe.

But God createth not men in vaine, and therefore it is no maruayle, though he woulde haue them safe. We see therefore that Ionas was properlie taught by this figure, howe vnkindlie he dealt towarde the Nineuits. For certainelie he was but one onelie man, therefore when as he woulde haue so great consideration of him selfe and the Gourde onelie: howe cast he of all care of so great and so populous a Citie? Ought not this to haue come into his minde, that it is no maruayle if God haue a care for so many thousande men, being the Father and maker of them? For although the Nineuits were enstraunged from God, yet in as much as they were men, God, as he wholie is the father of all mankinde

kinde, acknowledged them for his, thus farre at the leaſt that they might lyue and enioye other commodities of this earthlie lyfe. Nowe therefore we knowe the reaſon of this ſimilitude or figure: *Thou ſaith God, wilt pittie the Gourde, and ſhould not I pittie this great Citie?* By this appeareth, how friuolous that deuiſe of Hierom, is, when he ſayth, that Ionas was not angrie for the delyuerie of the Citie, but for that he perceyued his owne nation (by the conuerſion of the Niniuits) to periſh.

For the Lorde here againe repeateth that the minde of Ionas was otherwyſe: euen that he toke it grieuouſlie that the Citie ſhoulde be delyuered from deſtruction. And it is the leſſe tollerable, that this Hierom excuſeth Ionas, for that Ionas flatlie and bouldlie maketh aunſwere vnto GOD, that he doth not offende, in *being angrie euen vnto the death.* That fellowe ſurely dare without any ſhame, notwithſtanding all this, caſt a colour, that he maye excuſe ſuch a ſhamefull contumacie. But let it ſuffice vs to holde and knowe the naturall and true ſenſe or meaning of the Prophet. For here vnder the perſon of God, he declareth that his crueltie worthely is condempned, in that ſo deſyrouſlie he wyſhed the the deſtruction of that populous Citie. The partes of the ſimilitude are alſo to be marked, when as he ſayth: *Thou haſt pittied*, there is in the pronoune Tu, *Thou, an Emphata*, or vehemencie. For God compareth him ſelfe with Ionas, as thus: *VVho art thou?* Certainelie a mortall man ſhall not be ſo prone to mercie and pittie, as I am. Thou permitteſt to thy ſelfe this lawe, that thou wylt nedes pitie the Gourde, euen thou which art framed of claye wylt do this. Nowe this Gourde (ſayth he) is not thy workmanſhippe, *Thou haſt not laboured for it*, that is, it came not forth by thy tyllage or labour: againe, *Thou madeſt it not to growe*, or, *thou broughteſt it not out of the earth*: Thirdlie: *It was the daughter of one night, and in one night it periſhed.* It was but a ſmal wythered plant or herbe. Therfore if thou reſpect the nature of the *Gourde*,

or if thou respect thy selfe, and addest together all other circumstaunces, there is no cause for thee to be angrie. And nowe I which am God, in whose hande are al things, should not I pittie sayth he? I whose continuall propertie it is, mercifullie to beare with men, and to suffer them, though they be worthy of destruction, shoulde not I pittie? againe this is a great Citie. For here is nowe no dealing about a plant, but about a wonderfull great people.

Lastlie, *In which there are* (sayth he) 120000. *persons which cannot discerne betwixt their right hande, and their lefte hande.* Well: nowe we see howe Emphaticall euerie of the partes of this comparison bee. But although the purpose of God was to reprehende the foolish and peruerse sorrowe of Ionas, yet here maye we gather a generall doctrine, if we reason thus: we are sory one for another and yet we are wicked persons and cruel: if therefore by a certaine secret instincte mortall men be thus prone vnto pittye, what is not to be hoped for from the incomprehensible goodnesse of God, who both is our Father, and the maker of the whole worlde, and who is the fountaine of goodnesse and mercye, should not he pittie vs? Now as touching the number. Here Ionas setteth downe twelue tymes ten thousand persons which are a hundred and twenty thousande, as we haue alredye sayde. Here God sheweth howe fatherly he taketh care for mankinde. Euerie one of vs is nourished vp of him with a singular care: but yet here he setteth before vs that great number, that it maye more euidently appeare, that he hath so great consideration of mankinde, that rashelye he thundereth not out his vengaunce against any one people. And where he addeth, that they could not discerne betweene the right hand and the left, I doubte not but that it is referred to the small age of the persons. which opinion is also almost receyued by the consent of all men. Notwithstanding one man was afrayde least he should make the Citye to great if he shoulde make all that number to be Infants: and there-

fore

fore he comprehendeth in that number, one with another, as well oulde men, as men of myddle age and Infants. He sayth that they could not discerne betweene the right hande and their left, because they were not instructed in the schole of God, neyther perceiued they the difference betwéne good and badde: as we know that vnbeléeuers do wander in their owne errours. But this sence is to much racked, againe there is no reason for this deuise: because we know that Citie not onely to be lyke other great Cities, as are manye at this daye in Europe, but also to haue surpassed euen those which at this daye are most principall. We knowe that in Paris are more then 400. thousande soules, the lyke is in other Cities. Therefore that Inuention, that Ionas here speaketh of al the Nineuits, I do refuse. For rather would God declare that although most iust cause were there, why he should vtterly destroye that Citie, yet were there other causes, which might mittigate so horrible punishment, because there were as then there manye Infants, which had not yet by their owne offences deserued such destruction.

God therefore here declareth vnto Ionas, howe cruellie he was caried awaye with his zeale: although that zeale, as was sayde, rose vpon a good beginning, yet was Ionas caryed away with to violent a motion. This God declareth, when as yet he spared so many innocent Infaunts. He also addeth to the Infants, brute beasts: Certaynely Oxen excelled and were better then plants. If Ionas therefore worthely sorrowed for one small plant being withered: certainly it were farre more hard and cruell, for so many innocente creatures to perishe. Therefore we sée how fitly al things agrée to the similitude, that Ionas may be ashamed and grieued at his folyshnesse, that he woulde séeme so to runne before the secrete determination of God, and gouerne him selfe after a sort by his owne wyl, not to spare the Nineuits, when as notwithstanding they endeuored to preuent Gods

vengeaunce and iudgement, by true repentaunce. Let vs therefore praye against this sinne.

The Prayer.

GRaunte O Almightie God, seing thou so many wayes hast testifyed & declared, and dayly dost euidently manifest to vs how deere and precious, mankynd is vnto thee, & seing that dayly we do enioy so many & so notable experiments, documents and both of thy goodnesse and mercye: Graunt I say that we may learne wholy to repose our selues vpon that thy goodnesse whereof thou declarest vnto vs so many shewes and examples, and which thou vouchsafest continually to bee throughly knowne vnto vs, so that we may not onely passe throughe this terrene and earthly course, but also with feare may aspire vnto the hope of that blessed and Celestial lyfe which is reposed and layd vp for vs in heauen, through Iesus Christ our Lord. Amen.

FINIS.

A CATHOLIKE

and Eccleſiaſticall

Expoſition vppon the

two laſt Epiſtles of Iohn.

Collected out of the workes of the beſt writers, by Auguſtine Marlorat, that moſt excellent Diuine.

(·.·)

To the right worshipfull and godlie *Lady, the Lady* Vrsula *Walsingham*,

Wyfe to the ryght honorable Syr Fraunces Walsingham Knight, **chiefe Secretarie to the Queenes excellent Maiestie, and of her Graces most honorable priuie Counsayle, N. B. Minister of Christes Gospell in the Towne of Ridborne, wysheth blessed lyfe, with increase of true Godlinesse in Christ Iesu.**

Hauing finished these collections of Augustin Marlorat, that reuerend Diuine vpon the two last Epistles of *S. Iohn*, I haue attempted right Venerable Ladie, (according to my purpose, when I first tooke them in hande, though not greatlie knowne vnto you) to publish them in your name: being perswaded that they wyll so much the sooner of the godlie be read and wel liked, as they shalbe accepted of you, whose vertuous life deserueth no lesse commendations in this your countrey, then did that Ladies life to whome the Apostle directed these Epistles. The volume I confesse is not great, but the matter therein contained is delectable, and not disagreeable to your Ladishippes state and profession. *Lisander* king of *Sparta* tooke in good part the selie wrytings of the poore Poet *Antiochus*, hauing no better present to geue: *Augustus Cæsar* gratfullie receyued the Greeke verses which a poore scholler of Greece gaue him. *Artaxerxes* thankfullie, and with great curteste tooke a handful of water which a poore subiect of his, *Sinetes* by name, gaue vnto him hauing none abilitie to geue any greater gifte. *Alfonsus* king of *Arragon*, louinglie embraced as a great iuell, a small booke of the Decades of *Liuie*, geuē

Eras. lib. 4 Aroth. Ælian. lib var. Hist.

to him by *Cosmus* the Phisition. *Ludouicus* the Emperour ioyfully imbraced the bookes of *Dionisius* the *Areopagit*, which he wrote *de Hierarchia*: May it please you therfore right vertuous Ladie to accept also, these two Epistles of *S. Iohn*, being expounded by *Caluin* and others, and brought into one booke by *Marlorat*: and geuen vnto you by me, not being such a gift as I would, but as prestly I could present vnto your Ladiship: & to defend the same frō the venemous darts of sclāderous tōgues which are more readie to carpe then to correct, more prone to find fault with other mens works, then either to amend them, or to publish any thing of theirs. VVherein (Madam) you shall immitate the best sort of men in humanitie, and nothing degenerate from Gentilitie. And as it seeketh to be shrowded vnder your name, so vouchsafe to harbor, and shielde it. Consider that, a simple Sparowe sometime, to auoyde the griping talents of a tirannous Sparhauke, pursuing her, fledde for succour vnto the bosome of *Artaxerxes* king of *Persea*, being in campe, where she laye panting for feare of death, and wearinesse of flight, vnto whome the King sayde: As I wyl defende thee, thou lyttle sparrowe from death, because thou flyest to me for succor, so wyll I do to those that repose them selues vpon me. The lyke fauor, good Ladie, if this my booke maie finde at your handes, I haue the thing in this case that I desire: And I assure your Ladishippe that, *Cum meliores nanciscantur Aues*: VVhen more precious byrds be hatched, as sayd *Zenod*: I wyll not (Godwylling) forgette that you disdayned not to grace so small a Pamphlet as this. God the fountaine of all goodnesse, graunt vnto your Ladishippe continuall loue to the Gospell, with perfect faith in Christ Iesu. From *Rideborne* this 26. of *March*. 1578.

Sigeber.

¶ Your Ladyships in the Lorde Christ. *Nath. Baxterus.*

¶ A Catholike and Eccleſiaſticall expoſition vpon the two laſt Epiſtles of Iohn. Collected out of the workes of the beſt Writers by Auguſtin Marlorat, that excellent Diuine.

The Argument.

ALthough this ſecond Marlorat.
Epiſtle be called the Epiſtle of Iohn, *although of the Author thereof, there were no doubt (for that it doth immediatlie folow that Epiſtle which no mã doubteth to be the Epiſtle of* Iohn *the Euangeliſt.) Many of the Interpreters notwithſtanding make a doubt therof, ſome alſo flatlie denie that they came both from one, & the ſelfe ſame author: but ſaie that this Epiſtle is a ſacred monument of ſome one godlie man, a faithful diſpenſor of the word, which would not that the Talet cõmitted vnto him frõ Chriſt that chiefe King, being wrapped in a cloute, ſhoulde be committed to the earth or hidden in the grounde, but rather tranſferred to the monie chaungers: which opinion trulie ſeemeth probable inough.* Imlerus

Others woulde haue one Iohn *a certaine Elder to be the author of this Epiſtle, becauſe in the title or inſcription of the Epiſtle, he calleth him ſelfe not an Apoſtle, but a ſenior or elder. Otherſome againe haue affirmed not this alone, but alſo that folowing, which is entituled the third Epiſtle of* Iohn, *to be written by* Iohn *the Euangeliſt, that beloued diſciple of Chriſt and Apoſtle, and not without probable coniecture. For they ſeeme like to the firſt, which is the Epiſtle of* Iohn *the Euangeliſt, both in words, and aſſertion of faith* Marlorat. Pelicanus

Marlorat, Imlerus, *and charitie against the heretikes, although we dare not auouch any certaintie of this matter. Trulie the wordes of the Epistle plentie fullie declare, that to this man, who so he was, not one talent, but rather tenne talentes by God almightie were committed. For after such a sort setteth he forth faith vnto vs, and commendeth charitie, as with greater studie and profite he coulde not haue done.*

Oecumenius, *He wrote vnto a certaine Ladie, who by her proper name, as many thinke, was called* Electa, Oecu. *For when he sawe her sonnes rightly walke in the fayth, and also many deceyuers to wander about, and denye Christ to be come in the fleshe, he woulde write this Epistle: wherein first he commendeth her sonnes, because they walke*

Pelicanus Oecumi, *in the trueth of the Gospel: Secondlie (teaching that the misterie which wee haue, is not newe) he exhorteth vnto loue,* Pel. *affirming perfect fayth not to be without Charitie,* Oecu. *And that they may continue in the doctrine deliuered vnto them, he consequentlie affirmeth, him to be* Antichriste *which denyeth Christ to be come in the fleshe,* V. *and with a verie notable sentence also, he*

Vitus Theod, *admonisheth them that sinne is to be flied, least a man be depriued of the offered reward. Lastly he exhorteth them to beware of the false Prophets,* Oe. *and commaundeth that no man take suche to*

Bullingerus. *house, neither bid them, Godspeede, but rather shun them as the most pernicious enemyes of Christ. In the ende he rendereth a reason, why*

Vitus Th. Marlorat. Oecum, *in this Epistle he studied to be briefe, euen because he hopeth shortlie to speake the rest, face to face,* Oe. *and so with a Christian salutation enterlaced, he concludeth or finisheth his Epistle.*

Vers. 1. ¶ The Elder to the Elect Lady and her Childrē, whom I loue in the truth: and not I alone, but also all that haue knowne the truth.

Imlerus,

THe Elder to the Elect Ladye.

This is the inscription or tytle of the Epistle which sheweth first, the office of the writer, and secondly, conteyneth the name or dignitie

of

of her, to whome the Epistle was written. The word *Elder* in this place is not referred to age, but rather, first to integritie of minde, secondly, honestie of manners, and thirdly, excellencie of erudition. For all these thinges that name Presbyteros, Senior, *Elder*, doth comprehende. Of the which reade more, Acts. 20. 17. and. 1. Tim. 5. 17. They which thinke this Epistle to be written by the Apostle Iohn, affirme that he used this name for modestie sake, against the hautinesse of our Elders, in expressing their tytles, whome the name of a Minister and Bishoppe doth so displease, that they must be called Popes high Priests, & chiefe Monarches of Christian pietie. When as yet Christ the Lorde of all sayde to his Disciples. The kings of the Gentiles raigne ouer them, and they that beare rule ouer them, are called bountifull. But ye shall not be so: but let the greatest among you be as the least, and he which is chiefe, as he which ministreth.

Buf. Peli.

The Pope disdeyneth to be a Bishoppe or a minister, but he wyll be a monarche a Pope, a God in earth. &c.

Luk. 22. 25.

Iohn also might be called Elder by a figure called Antonomasia, among the Apostles. Of wome (as some thinke) none remained alyue, beside this Elect & beloued disciple of Christ. And then also the Seniors or Elders gouerned the Congregation, being famous men of an approued faith, & honorable perfection, full of the holie ghost, which by word & examples ruled the Churche. But this is the opinion of those men, which affyrme Iohn the Euangelist to be the wryter of this present Epistle. They which thinke otherwise, referre the name Elder to the office of teaching, as it is already sayde. He calleth her also to whome he wryteth *Electæ*. Oec. Eyther by reason of her name, or of her great emulation, or study about vertue. To this also he semeth to adde the tytle of *Ladie*, that he might shewe the profite of this Woman, in the word of God, who nowe through the victorie of our *Lorde Iesus Christ*, beganne to be a Lady ouer death, sinne, the Diuell and hell, and might saye with Saint Paul: Death is swalowed vp in the victorie. O death where is thy sting? O

Marlorat.

Imlerus. Oecum.

Note the study of some Ladies in those dayes, not to ouercome modestie,

but to follow vertue & the worde of God. 1. Cor. 15. 57

hell where is thy victorie? The stinge of death is sinne, the strength of sinne is ỳ law: but thanks be to God, which hath geuen vs victorie, through our Lord Iesus Christ. 1. Cor. 15. & 57. The beginning of this victory doeth that word, which he vseth, euen ỳ *Elect Ladie*, also declared vnto vs, if the word *Elect* be taken in the proper signification thereof, to the entent to admonish vs of that eternall election of the sonnes of God: as if the writers of the Epistle shoulde saye: God almightie woulde haue thee receyued into the number of his predestinated and Elected children. Of the which thing, Paul verie notablie preacheth, saying: But we ought to geue thankes to God alway for you brethren beloued of the Lord, because that God hath chosen you to saluation from the beginning, through the sanctification of the spirit, and the faith of trueth, whervnto he called you by our Gospell, to obtaine the glorie of our Lorde Iesus Christ.

Marlorat. Imlerus

2. Thes. 2 13.

And her children. There be some which by this Ladye will haue the Church vnderstanded, and by her Sonnes or Children, the lytle ones, or those which are weake, and which are in the Churche begotten by the fayth of Iesus Christe: but this exposition is racked. For to what ende shoulde the Author of the Epistle saye, that he woulde shortlie speake in the presence of the Ladie, to whome he writeth, vnleast he meant some certaine person? Nowe he addeth: *Whome I loue in the trueth*, By which wordes he signifieth, what maner of thing true & Christian loue is, euen that truelie which is most voyde of all hypocrisie. For to loue with mouth faynedlie, oftentimes commeth to passe: euen as it is noted in ỳ first Epistle of Iohn: where he saide, *Litle children let vs not loue in worde, neither in tongue onelie, but in deede and trueth.* And Paul sayde: *Let loue be without dissimulation.* Peter also speaketh of it thus; *Ye which haue purified your soules in obeying the trueth through the spirite, to loue brotherlie without fayning: Loue one another with a pure harte feruently: being borne anew, not of mortal seede, but of immortal, by the word*

Marlorat. The familie of loue will haue all the scriptures interpreted by Allegories.

Verse. 12 Which is true Christian loue: that which is voyde of Hypocrisie.

Oecumenius.

1. Ioh. 3. 18

Marlorat Rom. 12. 9

of

of God, who liueth and remaineth for euer. It followeth. *And not I alone.* Great is the concorde and friendshippe among the sonnes of God. For seeing they all are directed by one spirit, euen of Christ, it is not possible but that they holde mutuall amitie betweene themselues, and embrace all those which according to the measure of the grace geuen vnto them, do studie to further the glorie of Christ alone. The distaunce therefore of place, or diuersitie of tongues, or their diuers estates nothing at all let, but that this most excellent loue, among them maye florish: Christian profession and fame of name alone hath most sutelie ioyned them together, in such sort, that oftentymes one of them reioyce of another, whome yet they neuer sawe. So Paul hearing of the fayth of the Romanes, desyred ardentlie to see them. Vnto whome also he commendeth Prisca and Aquila after this sorte: Greete Priscila and Aquila, my felow helpers in Christ Iesus, which for my life haue layde downe their owne necke: vnto whom not I onelie geue thankes, but also all the Churches of the Gentiles. It followeth, *But also al that haue knowne the trueth.* It is a Periphrasis, or Circumlocution of the Christians. For properly they are sayde to knowe the truth, vnto whom Christ which is the truth is reuealed moreouer this knowledge in the faythfull is not idell, but liuely and occupied. For they do not onely holde that which is true, but they both loue it and followe it. And for certainty, sythe the knowledge of God and the knowledge of the truth is one: it cannot be, that they which are indued with the knowledge of the truth do not conforme themselues to the true prescript or ordinaunce thereof. For they know that saying of Iohn: Hereby are we sure that we haue knowne him, if we keepe his commaundements. He that sayth I know him, and keepeth not his commaundements, is a lyar and the truth is not in him. Paul also speaketh thus of the knowledge of Christ: you haue not so learned Christ: if so be you haue heard him, and haue bene taught by him, as the truth is in Iesus, that is:

1. Pet. 1. 22.

Rom. 1. 10. 11.

Rom. 16. 3

Iohn. 14. 9

1 Ioh. 2. 3

that

Ephe. 4. 21 that ye cast of, concerning the conuersation in tyme passe, that olde man, whiche is corrupt through the deceyuable lustes and be renewed in the spirite of your mynde &c. Out of the which wordes we learne, that in vaine do all they bost of the knowledg of the truth, which endeuour not themselues to newnesse of lyfe.

Verse. 2. ¶ For the truthes sake which dwelleth in vs, and shalbe with vs for euer.

Pelicanus. (*For the truthes sake*) He meaneth the truth of the Gospell, which they by the preaching of the worde had learned as if he shoulde saye. Not for any other cause do the godly and faythfull which are with vs loue thy sonnes, but because they vnderstande, that the sincerity of the profession of the gospel, pell, which we followe, doth dwell in you. In this place

Marlorat. The difference betwene Christian & worldlye loue. maye we obserue the difference betwene worldlye loue and Christian loue. Many, loue other men for their ritches substaunce honour and goods which they hope to receyue at their hands. Such loue is not true loue, but φιλαυτία, selfelouе, But Christian loue, euen as it is founded in Gods verity, respecteth first, the only glory of God, and secondly, the profit of his neighbor. Therfore is this trueth alwayes ioygned with the feare of God, so that no man can truly bosse of this truth, but he which hath geuen ouer himselfe obedient to the wil of of God. It followeth: *Which dwelleth in vs.* That is which

Imlerus. Who hath the truth.

Bullinger. Morlorat. is firme & true among vs, of the which none of vs can doubt. If so be that we most stedfastlye holde Christe speaking to the Father, with his owne mouth vttered: *Thy worde is*

Ioh. 17. 17 *trueth.* It followeth, *And shalbe with vs for euer.* Whese wordes

Occum. Marlorat. pertayne not so muche, to the confirmation of the doctrine, as vnto the certaintie of their perseueraunce. Here the Elder affirmeth, both himselfe and the rest of the faythfull amongst whome he was conuersant, to persener in the truth. Which thing ought not to bring a little comfort to all godly men.

men. For lytle were it, that we are placed in the waye of trueth, except we had hope of perseuering to the ende. But they which are indowed with the celestiall spirite, and being taught of Christ, haue learned the trueth, do knowe for certaintie that they are not called in vaine into the flocke of Christ, that is, not for this cause onelie, that they may heare the voyce of the Pastor Christe, but that they maye folowe him vnto the ende: as he sayde: *My sheepe heare my voice, and I knowe them, and they follow me.* And in another place: *If a man loue me, he will keepe my wordes: and my father will loue him, and we will come vnto him, and dwell with him.* And when he speaketh of the holie ghost, who him selfe teacheth this trueth, *I* (sayth he) *will praie the father, and he shal geue you another comforter, that he maie abide with you for euer, euē the spirit of truth, whome the worlde cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him, for he dwelleth in you, and shalbe in you.* Wherevnto also pertayneth that most excellent promise of Christ. *Beholde I am with you alwaies, euen to the ende of the worlde.* Beholde howe the trueth dwelleth alwayes with the faythfull. If a man obiect, that there be many which depart from the flocke of Christ, euen as we may gather out of many places of scripture, we haue a ready aunswere, that they neuer truely beleeued, nor acknowledged the trueth. Wherfore the spirite of God thinketh them not of the number of the faithfull, but rather when it seemeth him good, he abiecteth them out of ỹ sacred flocke of God, as vnprofitable outcastes, and meere hypocrites: Wherupon Iohn speaking of Antichrists, sayth: They went out from vs, but they were not of vs. For if they had bene of vs, they had remained together with vs: but this commeth to passe, that they might appeare that they are not all of vs. For the holie Apostle knewe right well, what Christe had sayde of the Electe sheepe: *I geue vnto them life eternall, neither shall they perish for euer, neither shall any man take them out of my hande. My Father which gaue them vnto mee, is greater then all: and*

Who maye say, they that perseuer to the ende.

Iml erus. *Iohn.* 14. 23 Morlorat.

Iohn. 14. 16. 17

Mat. 28. 20

Obiectio. *Iohn.* 6. 66 1 *Tim.* 14. 1 2. *Tim.* 4. 10

1. *Iohn.* 2. 19

Iohn. 10. 28

no man can take them out of my Fathers hande. They therfore which truely belong vnto the flock of Christ, shal in him persever vnto the ende: according to that saying of Paule the Apostle, I am perswaded of this same thing, that he which hath begune this good worke in you, wyll performe it vntyll the daye of Jesus Christ. *Philip. 1. 6*

Vers. 3 Some read: Grace. &c. be with you.

¶ Grace mercie and peace from God the Father, and from the Lorde Iesu Christ, the sonne of the Father shalbe with vs in trueth and loue.

Imlerus, Grace.

GRace, &c. He wisheth to the faithfull, Grace, which is geuen to vs by Christe: wherein also he declareth himself to be the faithfull dispensor of the mysteries of God. And he comforteth vs when he sayth, that Grace shal continue with vs, whereby we are saued through fayth. For by the worde, *Grace*, he signifieth the fauour of God, which he sheweth towardes vs for his sonnes sake: in that he imputeth not our sinnes vnto vs, but remitteth them for our mediatour Jesus.

Marlorat.

Mercie. This is the cause of that Grace into the which God receyueth vs: concerning the which Peter wryteth. Blessed be God, euen the Father of our Lorde Jesus Christ, which according to his abundaunt mercie, hath begotten vs againe into a liuelie hope, by the resurrection of Jesus Christ from the dead. And Paule: Not of the workes of righteousnesse which we had done, but according to his mercie he saued vs.

Mercie

1. Pet. 1, 3

Tit. 3. 5

Peace. This also springeth of the grace of God. That Peace, sayth he, wherewith God the Father reconciled vs vnto him selfe, shall continue for euer: for the counsaile of God is firme and stedfast, and is not chaunged as a man. This Peace, Christe witheth and leaueth with his Disciples. They therfore that loue the Lawe of the Lorde, shall haue great peace, and shall haue no hurt. And blessed shall they be, because they confesse Christe the true Peace, and retaine him for the author of their fayth. But from whome are all these thinges to be loked for, *From God the Father*. For he is the fountaine and

Peace Imlerus.

Esai. 46 10.

Numb. 23 16.

Ioh. 14. 27

Psal. 119 165.

From God the Father.

and originall of all goodnesse, as Iames testifieth, saying: Euerie good geuing, and euerie perfect gyfte is from aboue, descending from the Father of lyghtes, with whome is no variablenesse, neyther shadowe of turning. And onelie he also properlie is a Father, as you maye reade, Math. 23. 9. and Heb. 12. 9. It followeth: *And from the Lorde Iesu Christe.* Here haue you a manifest testimony of ỹ diuinity of Christ. For euen by this place it is euident, that the Sõne is of lyke power with the father, because he is ỹ author of those things which onely God hath power to performe. He addeth moreouer, *The Sonne of the Father.* That he might agree with that confession of Peter. *Thou art Christ the Sonne of the liuing God.* It followeth: *In trueth and loue.* He adioyneth thereto, *Trueth and loue*, and wysheth that in these they might walke & perseuer. He openeth *Trueth*, against hipocrisie, error, and lyes, that nothing else might be, but the verie true fayth. Loue comprehendeth all the offices of pietie. Marlorat. *Iames. 1. 17* Occumenius. Imlerus Marlorat. Imlerus *Mat. 16. 16* Bullinger.

I reioyced greatly, that I found of thy sõnes walking in the trueth, euen as we receyued a cõmaundement of the Father. *Vers. 4.*

I reioyced greatlie. He taketh his beginning now from a gratulation, reioycing that there were founde some among them, which leauing Errors, and forsaking the deceyuers haue imbraced the truth. Truely this holy man is vnto vs alyuely example of that precept which S. Paul prescribeth, saying: Reioyce with them that reioyce, and wepe with them that wepe. The same almost he teacheth. 1. Cor. 12 vers. 26. But now is that thing turned quite contrarye for many wepe with those which reioyce: and reioyce when others wepe: if any man be praised, they inuye him: if a man fall, they reioyce. But if they were of the body they would be sorie that any member should be cutte of from the bodye. Christ our sauiour sorowed for the destructiõ of men, when they knewe not the daye of their visitation, and the thinges Bullinger. Imlerus. *Rom. 12. 15* Bul. Marlorat

Luk. 19. 41 which belonged to the eternall peace, after the same manner Paul declareth what great care he toke in profiting ỹ Church of Christ. For he sayth. The daylye care for all congregations lyeth vpon me. And when he perceyued the Church to

2 Cor. 11 28. profite, he reioyceth and geueth thankes to God. Rom. 16. 19.

Phillip. 1 18. Also the Virgin Marie, the mother of our sauiour Christe, knowing by the Aungell that her cosyn Elyzabeth had found fauour with God, to be in her age the mother of an excellent sonne, she greatly was stricken with ioye, setteth litle by the distaunce of that place, went vnto her, greatly reioyced ouer

Luke. 1. 39. her, saluted her, and remained certaine monthes there to conferre with her of holy thinges. These are the offices of true loue. For loue is patient, gentle, it inuyeth not, it boasteth not it selfe it is not puffed vp, it reioyceth not iniquitye. But

Cor. 13 4. Marlorat reioyceth in the truth. This is the true and sound ioy, wherein the Apostle biddeth the faythfull to reioyce, saying: Re-

Phil. 4. 4 Imlerus, ioyce in the Lord alwaye, againe I saye Reioyce. So this true minister of Christ sheweth an example vnto vs, reioycing for their good and happie course in the truth, that hauing put their hand to the plough, they determined not to runne

Luke. 9. 62 Oecumenius, backe, in the exercyse of the lawe are not neyther hotte nor coulde. It followeth: *That I haue founde of thy sonnes.* It is certaine a cause of exceeding great Ioye to fynde anye man that without offence walketh with a strayte course in the fayth of Christ. There is also here described vnto vs in this *Elect Ladie*, the office of a dilligent and godly mother of an househould which is to bring vp her sonnes first in the feare of God and secondly honestly of conuersation. Which good instruction of children in this place is a testimonie that this true fayth had loue adioyned with it. For who so is incredulouse, the same also vnfaythfully doth all things. Therefore well agreeth vnto this woman the prayse wherin Salomon setteth forth the office of a dilygent housewife. It fol-

Pro. 31. 10 Marlorat. loweth: *Euen as we haue receiued a Commaundement.* Because many imagine that they houlde the manifest truth, when they

they are altogether deceyued, he signifieth that truth to be allowed, which agreeth with the commaundements of God, it followeth: *of the father*. This he addeth whereby he might the more stirre them to Reuerence and obedience. For if God be our Father his commaundements ought we of ducty to receyue. For so by his Prophet he sayth: A sonne honoreth his Father, and a seruaunt his maister: if I therefore be a Father, where is the honour whych ye yelde vnto me? But if I be your Lord, where is my feare sayth the Lord of hosts. Furthermore, by the precept of the Lord, he meaneth eyther the commaundement of loue whereof lately he spake in the last verse: or els that which we haue in ỹ first Epistle, wherein this sorte he spake. This is his commaundement, that we beleeue in the name of his sonne Iesus Christ, and loue one another, as he hath geuen commaundement. Except anye rather thinke that he had respect vnto that commaundement, which the father gaue concerning his sonne, saying: *Heare him*. For vnder this precept all the rest are comprehended, and to knit vp all: we are taught in this place the wyll of God to be the most iuste rule of all our actions, and no trueth, as much as concerneth saluation, is approued of God, but that which agreeth with his worde.

*Mala.*1. 6

1. *Iohn.*3. 23

*Mat.*17. 5

¶ And now I beseech the Lady (not as wryting a new commaundement vnto thee, but that which we had from the beginning) that we loue one another. *Vers.*5.

And nowe I beseeche the Ladie. The modestie of the seruauntes of Christe is wonderfull, who, when executing their offices, they might (vsing the authoritie of God) commaunde the faithfull many thinges, yet had rather gentlie to desire, then seuerelie and charplie to commaunde. Pelicanus Marlorat.

This godlie seruaunt of Christ, vrgeing mutuall loue, beseecheth this Woman to persener in Christian Charytie.

Ro. 12. 1 So Paule exhorteth the Romanes: I beseech you Brethren by the mercifulnesse of God, that you yelde your bodies a lyue-lie Sacrifice, holie and acceptable vnto God, which is your reasonable worshippe of God. And Peter sayth: I beseche you beloued as straungers & pylgrimes, abstaine from carnall concupiscenses, which fight against the soule. Yea, and Christe himselfe most modestlie sometyme and with great mekenesse inuited men vnto heauenlie thinges.

1. Pet. 2. 11

This modestie woulde God they woulde immitate at this daye which bragge, themselues to be the Vicars of Christe and successors of the Apostles. It followeth: *Not as writing a new commaundement vnto thee*: In what sorte, the commaundement of Charitie is called a newe commaundement we haue declared. 1. Iohn. 2. 8. Loke also the. 13. of Iohn, vers. 34. It followeth: *That we loue one another*. When he requireth mutuall loue, he excludeth not that loue which is due vnto foes and enemies. Euen as when Christe sayde vnto his Disciples: *In this shall all men knowe that ye are my Disciples, if you loue one another*. Iohn. 13. 35. He did not abolish that commaundement, which he had set forth of the loue of all men, and so consequentlie of our enemies. Math. 5. 44. Luke. 6. 27: But he sheweth, this to be the first degree of Charitie, if the faythfull do loue one another.

It is newe because it must be renewed euery daye and we must not content our selues to loue as we did when we were children, but we haue a commaundement geuen vs of new, to loue more and more of it is called newe because it is geuen as it were a newe, as if it were gone from vs by our corruption, and had nede to be geuen vs a new by grace.

Charitie therefore is extended euen vnto forrainers also: because we are all of one flesh, and all created vnto the Image of God. But because in those that be regenerated, more brightlie doth shyne the Image of God, mete it is that the bande of loue among the Christians, be much more sure and inseperable. The first degree therefore of Charitie is, that we loue one another: but againe, we must knowe: Euen as the goodnesse of God spreadeth and extendeth it selfe vnto all the worlde: so of vs are all men to be loued, yea, euen they which hate vs.

¶ And

¶ And this is that loue, that we ſhoulde walke after his commaundementes. This commaundement is that as ye haue heard from the beginning ye ſhould walke in it. *Verſ. 6*

AND *this is that loue*: This is added for interpretation. This is ſayth he, the grounde of Loue, euen that a man kepe the commaundementes. For the Lorde in the Goſpell (whence theſe thinges ſeme to be fetched) ſayde, he that hath my commaundementes, and kepeth them, the ſame is he which loueth me. And againe, Continue in my loue. If ye ſhall kepe my commaundements, ye ſhall abide in my loue. Bullinger. *Ioh. 14. 21*

This holie Elder therefore aduoucheth, that by this is declared whether we trulie loue God: euen if we walke in his commaundementes, and ſhewe obedience vnto his fatherlie wyll. And he hath commaunded that we loue our neighbor. If therefore we receyue his commaundementes, we ſhall in confeſſion be founde true: if we imagine miſchiefe againſt our neighbour, who at our handes ſuſpecteth no ſuch matter, we are found lyars, as it is largely ſpoken of. 1. Ioh. 4 20. *Ioh. 15. 9* Imlerus,

It followeth: *This commaundement is, that as ye haue heard.* He dubleth and repeateth Charitie as yet, and not without cauſe. For truelie no better agreeth the loue of our ſelues and the loue of our neyghbour together, then water and fire: and the loue of our ſelues ſo captiuateth all our ſenſes, that Charitie altogether is baniſhed. Wherefore we haue nede of daily goodes, to the ende that true Charitie may floriſhe amongſt vs. Marlorat.

It followeth, *From the beginning you ſhould walke in it*. This place many do deferre to the nexte exhortation, which he adhibyteth againſt the falſe Prophetes: as if he ſhoulde ſaye, that it was foretolde them from the beginning, that they ſhoulde beware of thoſe deceyuers. Marlorat

Notwith-

Notwithstanding, it is better restrained to the commaundement of Charitie, which he confyrmeth not to be iudged new, seeing that immediatlie euen in the beginning of Christian Religion, it is commaunded of the Lorde. For this commaundement haue we from him, that he which loueth
1. Ioh. 4. 21 God, loueth also his brother. And Paule sayde: who so lo-
Rom. 13 8 ueth his neyghbour, hath fulfilled the lawe. For all the
Galat. 5, 14 lawe is fulfilled in one worde: Thou shalt loue thine neighbour as thy selfe.

Which thinges seeing they be most true, it foloweth that they wearie them selues in vaine, which, forsaking Charitie, take vpon them newe and faygned worshippe of God: which manner of vanitie rayneth at this daye in the Popedome and Synagogue of Antichrist.

Vers. 7

¶ For many deceyuers are entered into the worlde, which confesse not Iesus Christe to be come in the fleshe. He that is such a one is a deceyuer, and Antechriste.

FOR *manie deceiuers*. Nowe he addeth the cause, why so greatlie he vrgeth mutuall loue: which cause truelie styreth vp the Church to vigilancie, and earnest studie of godlinesse. Therfore sayth he, Do I so greatlie vrge loue: therfore also ought you to be diligent, because many deceyuers are come into the worlde, which endeuor to leade you from the waye of trueth into error. Of these shall you beware, and goe forwarde in true Religion, Meritie and Loue. Neyther shall they easilie haue accesse vnto you, if you continue in the receyued trueth, and make much of mutual loue. When he sayth, that many seducers be come into the worlde, the more vehementlie exhorteth he the godlie to vigilancie, and taking heede. Euen as Paule when he wrote in this manner vnto Timothie; Preache the worde: be instaunt in season,

Imlerus

Marlorat

and

and out of season improue, rebuke, exhort with all long suffering and doctrine. For the tyme will come when they will not suffer wholesome doctrine, but as hauing ytching eares shall after their owne lusts gette them an heape of teachers, and shall turne their eares from the truth, and shalbe geuen vnto fables: but watche thou. &c. 2. Tim. 4. 2

To the same ende also tende the woords of Christ, wherin he fore sheweth the comming of the false Prophets and deceyuers it followeth: *which confesse not Iesus Christ*. Now with certaine markes he painteth out those deceyuers: and teacheth the same things which he did in his former Epistle euen that this is a speciall note whereby you may discerne the spirits, of men and false Prophets from true. For euery spirit which confesseth not that Iesus Christ is come in the flesshe, (that is, is become man, of our substannce and in all thinges lyke vnto vs, sinne excepted) is not of God, but for certainty the same is the spirite of Antechrist. Now it followeth: *He that is such a one, is a deceiuer and Antechrist.* With these we must vnderstande for the more perfect exposition, they which confesse not Iesus Christ to be come in the flesshe, then adde this: the same is a deceyuer and Antechrist. &c. The sence is therefore: many false deceyuers are in the worlde which denye Iesus to be that Christe which was to come in to the worlde according to the Oracles of the Prophets; who so teacheth this is a deceyuer, and that Antechrist the aduersarye of Christ. Of which sorte in those dayes were many of the Iewes, whiche of the comming and estate or condicion of *Messias* whome they loked for many yeares, fayned many things and taught lyes, and were superstitiously careful about the obseruation of things contained in the lawe. Matth. 7. 15. 24. 24. Bullinger. 1 Ioh. 2. 18 & 4. 3. Oecumenius. Pelicanus

¶ Looke to your selues, that we loose not the thinges which we haue done, but that we may receyue a full reward. Verse. 8

Oecumenius. LOoke to your selues, *that we lose not*. He commaundeth that they take hede of deceyuers: least by any meanes they might be remoued from the waye of trueth. When he addeth: *That we lose not the thinges which we haue done*: He dra-

Bullinger. weth his argument from the dammage or losse which they

Pelica. shoulde sustaine. As if he shoulde saye: Let euerie man take hede to him selfe, least if he leaue that he hath well begunne, he lose all the profite of those thinges which hytherto he hath done well, or which he hath suffered for Christes

Bullinger. sake and the trueth. But these sayinges seme to be brought out of those wordes which are readde in the Prophete.

Eze. 18. 24 *If the iuste turne awaie from his righteousnesse, and shall worke iniquitie, shall he liue? All his righteousnesse which he hath done, shall not be remembred*. Or else this maye be referred to the

Marlorat Ministers of the worde, whiche had preached the Gospell vnto the faythfull, to whome he wryteth, as if he should say: Marke diligentlie our labour, whereby we reueale Christ vnto you: If you shall this do, I hope we shall not lose our labour. We trust that you shall be our ioye, and crowne of reioysing in the presence of our Lorde Iesus Christe at his comming. It followeth: *But that we maie receiue a ful reward.*

1. The. 2. 19 This maye verie aptlie be referred generallie to all faithful, in this sense: Let vs do our diligence, that, the teachers of Antechrist, being made none accoumpt of, we maye receyue

Mat. 10. 22 *&.* 24. 13 that most ample rewarde, which Christe hath promised to none but to those which perseuer to the ende.

Vers. 9. ¶Whosoeuer transgresseth, and abydeth not in the doctrine of Christe, hath not God: He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

W*Hosoeuer transgresseth. &c*. Nowe he addeth greater thinges: For of al this is ỹ greatest detrimẽt, to be voide of God. And so to haue neyther the Father nor the Sonne.

But

But he which goeth not forwarde in trueth and loue, he neither hath the Father nor the Sonne. Hereby we learne, that carefully it is to be loked vnto, that no man start backe from the knowne trueth: because that after no other sort do we knowe God to be our God, then whyle we persist stedfast & immoueable in the doctrine deliuered vnto vs by ỹ Apostles. Which thing woulde God they woulde marke, which despising the doctrine of the Gospel, do followe humane constitutions: as it is accustomed in the Popedome, not without great losse of soules. It followeth: *He that continueth.* He continueth in the doctrine of Christ, or of the Gospel, which meaneth and doth according to the same, and lyueth in contemplating and doing together: but he that from this conueigheth him selfe, is Atheos, a Miscreaunt, or without God. For euen as he which applyeth him selfe to integritie, maketh him selfe familiar vnto God: euen as Abraham, according to that he hearde of God him selfe: *I am thy God: walke before mee, and be vpright.* Marlorat. Humayne Constitutions must not make vs to despise the doctrine of the Gospel. *Gene.17.1*

So he which lyueth without the Law of the Gospel, is an Infidell, in drawing himselfe backe that he might not haue God. But when as he is an Athist, euen who estrangeth himself from diuine discipline, truly whoso remaineth in the same, *He hath both the Father and the Sonne.* For as cõcerning such, ỹ sonne sayd: *If any man loue me, he will keepe my worde, and my father will loue him, and we will come vnto him, and dwel with him.* And here by the way is to be noted that God may be two waies had, that is to say, vniuersallie: in the same sorte as al creatures are sayd to haue God, according to ỹ saying of Paul: *In him we liue and moue, and haue our being.* And ỹ Lord himself by his Prophet: *Do not I fill heauen and earth?* sayth the Lord. But this is sayd according to ỹ manner of the being of God. Imlerus. Marlorat. Oecum. *Act.17 28. Iere.23.24* Oecum.

After another manner is God had and possessed, euen by sayth and sanctitie: after which sort are the saythfull called the Temples of God, because in them God dwelleth. This doctrine therefore agreeth with that of Iohn. Let therefore Marlorat. *1.Cor.3.16 & 6.19 2.Cor.6.16*

abyde in you that same which you haue heard from the beginning. If that which ye haue heard from the beginning
1. Ioh. 2. 24 shall remaine in you, ye also shall continue in the sonne, and in the Father. But although in this place there be mention made but of the Father, and of the Sonne onely, and not of the holie ghost, no man therefore ought to be offended. For of this onely euen of the Father and the Sonne: the intent
Marlorat. of his speache constrained him and requyred him to speake.
Ro. 8, 9, 11 But the Father and the Sonne are not sayde to dwell in the
1. Cor. 3. 16. hartes of the faythfull, but by the holie ghost: as teacheth the
2. Tim. 1. 14 Scripture. Wherefore when the persons of the Father and
Iames. 4. 5 the Sonne are named, the holie ghost is not excluded.

Verse. 10 ¶ If there come any vnto you, and bring not this doctrine, receyue him not to house, neither byd him God speede.

Bullinger *If there come anie vnto you.* He cõmaundeth in more plaine wordes, to flye the company of heretikes and false teachers, and constantlie to cleaue to the doctrine of Christ. Heretikes & false teachers be they which first bring in theyr owne doctrine, and not the doctrine of Christ, or else secondly, which deliuer or follow a contrarie preathing to ỹ doctrine of Christ. But the doctrine of Christ is conteined in the writings of the Prophets & Apostles: who so euer therfore shall not bring the scriptures, or shall teach any thing against the scriptures, is not to be receyued into the company, nor vnto ỹ speach of ỹ faithful, for euyl speaches corrupt good manners.
1. Cor. 15. 33 It followeth. *Receiue him not to house.* Euen as Christ com-
Marlorat. maundeth his to be receyued, because they bring vnto men
Mat. 10. 40. the pure doctrine of the Gospell: so admonisheth he that we
Ioh. 3, 29. must take heede of false Prophetes and deceyuers, because
Mat. 7, 15 they can bring nothing with them but a curse. And this
Mat. 24. 4 24 saying is diligentlie to be noted, for many there be nowe a dayes, which easily geue eare to those that preache what so

they

they lyft, and receyue them vnto theyr houses: whereby it commeth to passe, that they carie from them a iust rewarde, euen corruption of minde, for the most parte.

The Apostle feared least the same should come to passe vnto the Corinthians, as he him selfe wryteth: I feare least as the serpent beguiled Eua, through his subtilty, so your minds 2 Cor. 11.3
should be corrupte from the simplicitie that is in Christ. It followeth. *Neither bidde him God speede.* Euen as by, *House*, he Bullinger
meaneth a common dwelling together, so by, *God speede*, hée meaneth familiar talke. As if he should say. This is that true Pelicanus
doctrine which from true wytnesses, from the saincts of our Lord Jesus Christ, from the Apostles and my selfe ye haue receyued from the beginning. But if any man come vnto you which bringeth a doctrine contrarye to this, that he maye bring you from the truth of the Gospel, so litle ought you to geue eare vnto him, ỹ neither is he to be admitted to house, if he séeke harborough, nor to be saluted with the word, *God speede*, if parraduenture he be mette in the way. For hasard it is least he infect the familye with his familiar lyuing together with them, and for the benefite of the house communicated to him, he repay an Iniurye, and least of salutation there may grow further talke.

For he that biddeth him God speede, is partaker of his euil deedes. *Verse.* 11

For he that biddeth him God speede. That is hee that saluteth and kéepeth company with such deceyuers séemeth partaker of their euill déedes. For fyrst he geueth corage to a wicked man (while he séeth himselfe to be in some estimation with those whome he endeuoreth to subuert) and secondlye sheweth an euill example to other as if he seemed to fauour the wickednesse of him, whose familiaritie he doth not abhorre. But these words séeme not to agre with the doctrine Bullinger Imlerus
of Paul some may say. For he thus wryteth: If any man obey

not this our saying in this letter, note him and haue no com-
2. The 3,14 panye with him that he may be ashamed: yet count him not
Marlorat. as an enemye, but admonishe him as a brother, the aunswer:
Paul speaketh of those whereof as yet there is some hope, for
it becommeth vs to admonish & exhort these oftentimes that
they maye amende their life. But mencion is made in this
place of those, who either openly oppugne ỹ doctrine of Christ,
or else who study euery waye to alienate the faythfull from
the same. Such when as being blind and rebellious, they do
resyst the trueth, are to be shunned as the ministers of Sa-
than, and the plagues of Christian Religion. This thing de-
sired Paul, when he thus wrytte vnto Titus: *Reiect him which*
Tit.3.10 *is an heretike, after once or twise admonition, knowing that he that*
is such is peruerted, and sinneth being dampned of his owne selfe.
And in another place: Alexander *the Coppersmith hath done*
2. *Tim.4* *me much euill, the Lorde reward him according to his deedes, of*
14. *whome be thou ware also, for he hath sore resisted our preachinges.*
The olde Interpreters added: Beholde I haue tolde you be-
foze, that in the daye of the Lozde you shoulde not be confoū-
ded. But because in the Greeke copies it is not founde, we
wyll proceade to the next verse.

Vers.12 In some copies this is ioyned to the eleuenth verse. Although I had many things to write vnto you, yet I would not write with paper and Inke: but I trust to come vnto you, and speake mouth to mouth that our Ioie may be full.

Imlerus *Although I had manie things.* Now being about to make an end of writing, he teacheth this to be the cause of the bre-uitye of the Epistle, euen because he trusted to come vnto them to whome he writte, and with his presence and sight to supply the things that wanted. It followeth: *That our*
Bullinger *ioye maye be full.* He promiseth that he will come to declare more copiously these & the lyke thinges, and that to this ende not to the intent to catche them by deceytes, deceyue them by subtiltyes, exercyse tiranny ouer them, or to mylke awaye

their

their money from them: but that Christian ioye may be fulfilled. He sayd in the beginning that he greatlie reioyced that he founde the Children walking in the trueth, according to the commaundement receyued of the Fathers, ver. 4. But now he affirmeth that, that his ioye should be ful, if he might behold in deede the profyt in pietie. For both the ioye of godlie men is fulfilled, when we rightlie vnderstande what belongeth vnto fayth, and we exercise the same by loue. Wherupon Paule sayde: Fulfill my ioye that ye maye be like minded, hauing the same loue, being of one accord & of one iudgement. And Iohn sayth: *These thinges write I vnto you, that your ioye maie be full.* This saying also is ful of fauour, for ý he had rather commit ý doctrine of verity vnto their minds then vnto papers. And certainlie nothing doth it profit vs ý we haue seene, heard, and read the doctrine of the Apostles wrytten in papers with ynke, except also we wryte them in our minde, and transferre them (*as guides*) to our lyues & conuersations. And this is done when we suffer our selues to be gouerned wholy by the spirite of God. Marlorat. Marlorat. *Philip.* 2, 2. 1. *Ioh.* 1, 4 Bullinger Marlorat.

¶ The sonnes of thine Elect Sister salute thee. *Vers.* 13

The sonnes of thine Elect, &c. He addeth after the manner of writers, a salutation in the ende. The Nephewes, sayth he, the sonnes of thine Electe Sister, bydde God saue thee. A doubtfull kinde of speache trulie: but it troubleth vs nothing at all. Some suspect that those sonnes of her Sister were with the writers of this Epistle. Some other wyll builde vpon it, that this Epistle was not written to a Woman, but to the Church, whose Sisters here (they saye) he maketh other Churches, which begot Sonnes vnto Christ, of which thing reade the Argument set before this Epistle. Marlorat. Pelicanus Oecume. Bullinger Marlorat.

FINIS.

¶ A Catholike expoſition vpon the *third Epiſtle of* S. *Iohn.*

Marlorat Imlerus

EVen *as many men haue doubted* of the authour of the former Epiſtle: So alſo of the writers of this Epiſt, they are not throughly agreed, which haue written Commentaries vpō the ſame. For there are, which aſcribe it al wholie to *Iohn* the Euangeliſt, other to *Iohn* a certaine diuine, others to *Iohn* an elder. But howſoeuer the matter is, it muſt needes be ſome godly man, and faithfull miniſter of Chriſt in the dispenſation of the word, which writeth of matters verie neceſſarie vnto a certaine ſeruaunt of God: vnto whome not without great ardencie of

Oecume. minde he cōmendeth certaine brethren. And firſt he praiſeth *Gaius* vnto whom he writeth, of whoſe hoſpitalitie many gaue teſtimony: and exhorteth that he cōtinue in the ſame purpoſe, both in accompanying or bringing the brethrē on their way, & in gentlie entertaining them: and (that the exhortation may be of the more effycacie) he affirmeth him which worketh wel, to be of God. Again, ſecondly, he sharplie toucheth *Diotrephes*, &

Bullin. accuſeth him, for that neither he himſelfe gaue any thing to the

Oecum. poore, and forbiddeth others ſo to do; and alſo babbleth forth many euil ſpeaches. And by this he ſtirreth vp *Gaius* to perſe-

Marlorat, uer in wel doing. Laſtlie he commendeth *Demetrius*, and ge-

Oecum, ueth a faithful teſtimonie of him, and ſo finallie with a happie

Marlorat. and Chriſtian prayer, ioygned with friendlie ſalutations, he

Oecum. concludeth his Epiſtle, which he teſtifieth to be briefe for this cauſe, for that he truſted to come ſhortly, and to adde thoſe things which remained vnwritten.

¶ And

¶ The Elder to the beloued Gaius, whome I loue in the trueth. *Vers.* 1

THe Elder to the beloued Gaius. Pelicanus

We thinke this *Gaius* to be some chiefe man, most Christian, & also very rych, who not only harbored, the Apostles & preachers of ꝑ gospel of that tyme: but also prouided them of all other necessaries for their way. Some thinke this mã to be the host of Paul, of whom Paule him selfe wrytte vnto the Romanes: *Gaius mine host, and the host of the whole Church saluteth you.* Not therfore vnworthely doth this holie mã cal him, beloued; because that he was both endued with true fayth towarde God, and also wholy was inflamed with loue towarde the seruauntes of Christ. It followeth. *Whome I loue in the truth.* He loueth in the truth, which according to God loueth with a harty and vnfayned loue: as we haue also often sayde in our former writings. *Ro. 16. 23* Occumnius.

Beloued, I wishe chieflie that thou prosperedst and faredst well as thy soule prospereth. *Vers.* 2

Beloued, I wish chieflie. This salutation truly is very plaine but yet something different from the common salutations of the Apostles. As if he should saye. This wishe I chiefly that euen as thou prosperest, and from the hart are deuout toward God, persseuering by all meanes in furthering the doctrine of the Gospel: so also in all other thinges thou mayst prosper, Christ blessing thee. For a sounde soule in a sounde body, is chiefe felicitie. It may also be referred to the housholde of Gaius: that the sense maye be: I desire and wish that euen as thy soule prospereth in all thinges, being happy and blessed, and adorned with celestial gifts: so also thy housholde, or thy familiars, maye prosper and farewell. Bullinger Pelica. Bul.

Verse. 3 For I reioyced greatlie when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

Bullinger For I greatly reioyced. He reioyceth first that he receiued the trueth, and next that he walketh therein with the great prayse of the brethren. As if he shoulde saye: No small pleasure haue I taken by the voyce of the brethren, which came vnto vs, and gaue testimony of thine integritie, or were euen as true wytnesses of thine integritie, as thou truely dost followe the Euangelicall veritie, not in profession onely, but also in deede, in studie, and in all thy whole lyfe. It followeth: *Euen as thou walkest (or howe thou walkest) in the trueth.* To walke in the trueth, is to leade a godlie lyfe according to the rule of veritie without all counterfaicy and symulation.

Oecume. For by *Walke* in this place, he meaneth not a moueing of the legges (seeing that such kinde of going, passing from place to place, is common to all lyuing creatures that haue feete:) but he meaneth an ordered and temperate going forewarde according to the earnest affect of the minde, which few men, yea euen of those which are not voyde of vnderstanding, do

Bullinger attayne vnto. For it is not inough to haue knowne the trueth, except we walke in the same, that is, fashion our liues, wordes and deedes, according vnto it. This Paule cal-

Marlorat. leth to walke in the spirite: I saye vnto you walke in the

Ga. 5. 16 spirite, and ye shall not fulfill the lustes of the flesh.

Verse. 4 I haue no greater ioyes, then these, that is, to heare that my sonnes walke in the veritie.

Pelicanus *I haue noe greater ioye then these.* That is: Nothing can touch my minde with greater ioye, then if it come to passe, that I maye heare my sonnes, whome I haue begotten vnto Christe through the Gospell, to followe the veritie by vs de-

liuered

lyuered. And this trulie is the ioye of all Saynts, but chiefli of the Miniſters of the woꝛde, when they vnderſtand that the ſæde fell into good grounde. But he calleth thoſe here his ſonnes, vnto whome he hath preached the Goſpell of Chriſt: which manner of ſpeaking Paule often times vſeth. Marlorat Mat.13.8 Imlerus. 1.cor.14.15 Gal 4.19

Note therefoꝛe that the chiefeſt ioye of holie men is, when they vnderſtande their ſonnes to walke in the trueth: Euen as the Angels are ſayde, to reioyce ouer ſinners turned to repentaunce, which ought not a lytle to encoꝛage vs, that with all diligence we maye publiſh the trueth. 1.Theſ.2,7 Occum. Luk.15,10

¶ Beloued, thou doeſt faithfullie, what ſo thou doeſt towarde the brerhren and towarde ſtraungers. *Verſ.5*

Beloued, thou doeſt faithfullie. Nowe declareth he the fruite of fayth, which is loue towarde our neyghbour. Foꝛ the firſte thing is, that we receyue the trueth, and be perfect in fayth: and the nexte is, that we be charytable. This Elder therefoꝛe ſignifieth his ioye vnto Gaius foꝛ his hoſpitalitie and benificence, which he ſhewed towarde the bꝛethꝛen, after he had made mencion of the receyte of the trueth: as if he ſhoulde ſaye. That thou arte officious towarde the Chriſtians, which lyue there, oꝛ which come thyther as ſtraungers, thou doeſt a thing woꝛthy of him which trulie beléeueth the goſpell, and loueth Chꝛiſt, and immitateth the examples of hoſpitalitie in the Patriarches and Pꝛophets. This hoſpitalitie euerie where the Scripture commendeth. Rom. 12. 13. And the Authoꝛ of the Epiſtle to the Hebrewes ſayth: Be mindefull of hoſpitalitie, foꝛ thereby ſome haue receyued Angelles into their houſes vnawares. But this office ought to be perfoꝛmed with a ioyfull minde, and chéerfull harte: accoꝛding to that exhoꝛtation of Peter. Be ye harborus one to another without grudging. Imlerus Bullinger Pelica. Eſai.58.6 Ma.10.40 Imlerus Ma.25.35 Heb.13.2 1.Pet.4.9

1. Pet. 4. 9. But as we owe beneficence vnto all men, so chiefly vnto the Ministers of the Lordes worde: as the scripture euerie where commendeth them.

Vers. 6. ¶ Which haue geuen testimony of thy loue before the Churches, whome if thou bringest on their iourney as it beseemeth, according to God, thou shalte doo well.

Pelica. *Which haue geuen testimonie.* That is: the brethren whom thou gentlie hast entreated, haue testified of thy sincerities before all the congregation of the Christians. This

Bullinger place teacheth thankfulnesse, & that no man is to be defrauded of his due praise. So Paule prayseth the Philippians, saying: I reioyce in the Lorde greatlie, that nowe at the laste

Phil. 4. 20 your care for mée springeth a freshe, wherein notwithstanding ye were carefol, but you lacked opportunitie: And a litle after: I haue receyued, sayth he, all thinges, and abounde, I was euen filled after that I had receyued of *Epaphroditus* that which came from you, an Odor that smelleth swéte, a Sacrifice acceptable and pleasant vnto God. And in another

Phil. 4. 18 place: As touching the ministring to the Saints, it is superfluous for me to write vnto you. For I know ỹ promptnesse

2. Cor. 9. 1 of your minde, wherof I boast my selfe of you to thē of Macedonia, that Achaia was prepared a yeare agoe, and your example hath prouoked many. And the author of the Epistle to the Hebrewes: God is not vnrighteous, sayth he, that he

Heb. 6. 10 shoulde forgette your worke and labour of loue, which ye shewed towardes his name, in that ye haue ministred vnto his Saintes, and yet do minister.

Marlorat. It followeth: *Whome if thou bringest, &c.* He exhorteth to perceueraunce, least Gaius shoulde be weary of well doing.

Pelica. As if he should saye: But thou shalt do well, if those, whom thou hast curteouslie entertained, comming vnto thée, thou bringest with lyke humanitie on their waye, whether they

wyll

wyll go. See therfore that by thē they be furnished of things necessarie to their iourney, that nothing let them in their waye. Bullinger Marlorat

¶ Because that for his name sake they went forth, and tooke nothing of the Gentiles. Vers. 7

Because that for his name sake. He rendereth a reason why such men shoulde not onely be gentlie receyued, but also curteouslie brought on their waye. They do, sayth he, the businesse of God, and not their owne: For they go not to trafficque, whereby they might increase their owne goodes, but to preach the name of our Lorde Jesus Christe. It followeth. *And tooke nothing of the Gentiles.* That is: Therefore take they no stipende of ỳ Gentiles to whome they preached, that by so much may they bring the more fruite vnto Christ, by howe much the Gentiles are voyde of suspition, that they preache for lucre. For this cause Paule of his owne accorde woulde spare the Corinthians vnto whome he preached, taking nothing of them, least he shoulde be offensiue vnto any of them, as he plainlie testifieth, but chieflie to the Corinthes. Marlorat. Pelicanus Bullin. Marlorat. 1. Cor. 9. 19

¶ We therefore ought to receyue such, that we might be helpers to the trueth. Vers. 8

We therefore ought to receiue such. As if he should saye: we therefore which knowe, the labourer to be worthy of his reward ought to receyue such good men, and to helpe them with our ritches, and to take care that nothing be wanting to the sustentation of their liues. The word, ἀπολαμβάνειν receiue, is taken for, ἀναλαμβάνειν, Suscipere, to take in charge. And by this he teacheth vs, that we should not waite for the poore tyll they come to vs, but that we shoulde mete them and followe them, as dyd Abraham and Lotte, Bullinger Mat. 10. 10. 1. Cor. 9. 14 Oecum. Ge. 18. 2. & 19. 1

Marlorat. It followeth: *That we might be helpers to the trueth.* Whereby he myght the more encourage him, he teacheth that they lose not their labour, which be helpfull to such. As if he sayde: we ought not to fayle them, but to our power helpe them: that in some parte we maye be partakers of those thinges which they do to the glorie of God.

Bullinger Seeing that therefore the charge of Preaching is not inioyned to all men: other men ought to supplie it with their ritches, euen by helping those which are called, and furnished with the charges of teaching. For the Lorde in the Gospell sayde: *Who so receyueth a Propheee in the name of a Prophet, shal receyue the reward of a Prophet: and he which receyueth a righteouse man, in the name of a righteouse man, shall receyue a righteouse mans reward. And he that shall geue to one of these little ones a cuppe of coulde water to drinke onely in the name of a disciple verely I say vnto you, he shall not loose his reward.* Mat. 10. 41 Whervnto also tendeth that which we brought lately out of the Hebrues. But it appeareth out of this place, that at that tyme, there were many good men, which immitating the example of Paul, preached the gospell vnto the Gentiles frelie. And of ỹ Conuertes they which were ryich, stryuing who should be fyrst, maynteined the Euangelistes, and made their ritches to be seruauntes to pietie, and the glorie of Christe, and also to the safegarde of many of the faythfull: least any man should thinke, that ritches should hinder Christian saluation and perfection. For euerie of vs can not do all thinges. Heb. 6. 10

Pelicanus

Bul. So men of the Primitiue Churche, desired that the glorie of Christe the Lorde, might be promoted, in such sorte, that for this cause they would do and suffer any thing: and men of the myddle age, lyberallie dyd helpe the studie of godlynesse: And we alone vppon whome the endes of the worldes are come, haue stode slouthfull. And they vnto whome from God is geuen the grace to teache, will not put them selues and their substaunce in hazarde, or else will not vndertake 1. Co. 10. 11

the

the charge of teachinge, vnlesse they be brought thereto with fatte and kinglie stypendes. But to verie fewe or else to none at all are such stypendes geuen.

For those ryche men vnto whome the care of the Ministers of the worde is committed, do suffer them miserablie to wante, and so lyttle do they geue vnto them of their owne goodes, that they enuie and take from them those thinges which by others long agoe were geuen vnto them. But so is the doctrine of pietie endaungered, and also the glorie of the name of Christ. But the Lorde graunt vnto vs that spyrite which here we see to haue dwelt in the hartes of those which in this place are commended.

Neither geue they vnto the minister any of their substaunce to maintaine him, nor yet suffer him to kepe stil that maintenance which was geuen him long agoe by others, for they care not how miserablie he liueth wherby they showe that they neither regarde the doctrine of the worde nor the glorie of Christes name. Bullinger.

9. I wrote vnto the Church, but Diotrephes which loueth to haue the preheminence among them, receyueth vs not.

I VVrote to the Churche. It doth not sufficientlie appeare of what kinde of wryting mencion is here made. Yet is it euident that this Senior wrote an Epistle to that congregation wherin Gaius lyued, wherin he exhorted the Church to go forwarde to do that thing, which it sawe Gaius to do. But not this Epistle alone by the ingratitude of men, and malignitie of tymes is perished and lost. It followeth. *But he which loueth, &c.* Diotrephes a certaine man withstode these holy admonitions, whome here, this seruaunt of Christ toucheth verie narowlie, accusing in him the mallaparte wickednesse of his tongue, and his study of sclaundering, and also his ambition, which thing in the Church is wont to be the greatest plague, and almost the mother of all discention. Wherefore Christe woulde haue his Disciples to be voyde from all ambition and pryde. Marlorat. Bullin. Marlorat. *Mat.* 11. 29. *Mat.* 18. 3. 23. 11 *Luk.* 22. 26

¶ VVherfore

Vers. 10

¶ Wherfore if I come, I wyll iudge his deedes, which he doeth, pratling against vs with malicious wordes, and not therewith content, neither he him selfe receyueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Church.

Bullinger.

Oecum. Prou. 20. 22. 1. Thes. 5. 15

Marlorat.

Oecum. Marlorat.

Oecum. Act. 13. 10

Marlorat. (That is with a malicious and detractiue tongue.)

2. Cor. 10 10.

Wherfore, if I come. He threatneth that he him selfe wyll take awaye from this knaue, his hypocritical shadow. But if it be commaunded not to render euyll for euyll, howe is it then that this man here threatneth those thinges? The answer. This sacred prohibition tendeth to this ende, that we should not render euyl for euyl vnto him which hath offended against our selues. For euerie reuenge which a man taketh to himselfe, being stirred vp with hatred against his neighbour, is abhominable vnto God. But when there is any detriment vnto faith, and the glorie of Christe be oppugned of wicked men: the enemies of Christian Religion are to be handeled more seuerelie. For it is knowne howe Paule behaued him selfe towarde Elimas the sorcerer, when he ceased not to peruert the wayes of the Lord. It followeth: *Pratling against vs with malicious wordes.* That is, sclaundering and speaking euyll against vs. So are proude men, and men couetous of vaine glorie accustomed, to note the good name of other men, with a blacke coale, as they saye commonlie, whereby they maye bereue them of their credite and authoritie, with those men which coueted to perseuer in the doctrine of the gospel. So the false Apostles endeuored to make the name of Paule obscure among the Corinthes, to the intent they alone might be magnified and had in great estimation. His Epistles trulie (sayd they) are graue, and prenailable, but his bodily presence weake, and his speach contemptible.

But the holie Apostle in another place terrifyeth them: Therefore (sayth he) some of them are puffed vp, as though I woulde not come to you: But I wyll come to you shortlie:

If

if the Lord will, & will know, not the words of them which are puffed vp, but the power: for the kingdom of God is not in word, but in power. So in this place the faithful minister of Christe promiseth that he will come and depresse the arrogancie of this ambicious Diotrephes. And this is the parte of faithfull Pastors to spare or forgeue nothing vnto such seducers. It followeth: *And not content therewith*. By these wordes we vnderstand that there were in the Apostles tyme most greuous persecutours of the gospell, which were chiefly of the Iewes, which had become halfe Gentyles and Grekes. Wherefore also they chose to them selues a Greke name, as was the custome of such: and neither receyued they the olde Testament nor the Newe. But commended them selues, hauing brought persecution vpon the other faithfull Iewes, whereby the gospell might the lesse be spread among the dispersed Iewes, and in the Cities of the Gentiles. Of this number, Diotrephes was one, a man verie impious, and a most great hypocrite, who not onelie receyued not the brethren, but letted those which were desirous to receyue them. For this is the euyll nature of wicked men, that not they them selues onelie will ware cruell against the seruaunts of Christ, but to theyr powers will stirre vp others therevnto. It followeth. *And casteth them out of the Church*. That is, excommunicateth them: euen as our Lorde foretold should come to passe vnto his disciples. This Diotrephes therefore is an example of all Heretikes and wicked men, who also resist the gospell. But he wryteth nothing nowe more charplie against him, but reserueth it tyll his comming.

1. Co. 4. 18 Bullinger Pelica. Marlorat Pelica. Marlorat. *Mat. 5.* 12 *Ioh. 16.* 2 Bullinger

But nowe what thinke you this godlie man would saye, if he should returne at this daye into those Churches which would seeme Apostolicall, and shoulde finde, not some, one Diotrephes, greedilie to couet the preheminence, but infinite Cardinalles, Patriarches, Bishops, Abbots, and Ecclesiasticall noble men? And that we maye nowe omitte to speake

Bullinger grieuously complaineth and most truelye of the Popes ambition and cruelties.

of this, that many of these babble against the doctrine of veritie, we knowe not what: that they receyue not the pure doctrine of the Apostles, and that they contemne those that would receiue it, and geue them to Sathan, hauing strocken them with the cruell thunderboltes of excommunication. So perillous trulie are our tymes. God deliuer our soules from the mouth of the Lyon.

Vers. 11 BEloued, followe not that which is euyll, but that which is good: He that doeth well is of God: but he that doeth euyll hath not seene God.

Bullinger. *Beloued, followe not, &c.* He addeth these wordes that he might preserue Gaius from offence, as if he shoulde saye. Thou knowest what Diotrephes goeth about and doth, but I woulde not haue thee to followe the manners of men. Al-
Imlerus. waye dw thy dilligence to ioyne thy selfe to good men, but flee the corrupte manners and pernicious company of euyll men.

Marlorat Imlerus. This Dauid decred with him selfe: I walked (sayth he) in the innocencie of my harte, in the myddest of the house of my
Psal. 101. 2 God. I set not before mine eyes, an vnrighteous thing: I hate those that worke wickednesse. It followeth: *But that*
Bullinger *which is good*. This is a generall sentence of the Scripture, that, that which is good is to be followed, and not that which is euyll. Which sentence truelie maye be opponed vnto those which for them selues alleadge long tymes, manners and customes of the Fathers. For alwayes euyll is to
Marlorat Bullinger. be flyed, at whatsoeuer tyme, and by what manner soeuer it be admytted. It followeth. *He that doth well.* He also addeth another sentence, that he might exhort him the more
Pelica. forcible to dw well. As if he sayde: They are not all the sonnes of God, which haue receyued Baptisme.

He

He which by godly dædes declareth his fayth, he is borne of God, and ſæmeth to be of God, for he declareth the diſpoſition, and doctrine of his Father. It followeth. *But he that doeth euill hath not ſeene God.* There be ſome which thinke this worde, *Seene*, is to be taken for, *Knowne.* Others make the preterperfect tenſe, by the preſent tenſe, as if he ſayde: He that dealeth vngodlie, although in his wordes he profeſſe God, yet in dæde he ſæth not God. For he is ſæne with the moſte purifyed, or cleare eyes of fayth, which eyes for certayntie, the darkneſſe of ſinne doth blinde, that they can not ſæ God. Marlorat. Imlerus

This place agræth with the wordes of Chriſt, ſpeaking in the Goſpell thus: *He that is of God, heareth the wordes of God.* But he doth well, which contineweth in the doctrine of Chriſte: for he obtayneth the ſaluation of his Soule. He doth euyll that declyneth from the trueth: for he getteth to him ſelfe, euyll, and the perdition of his Soule. For not to ſæ God is myſerable, but to ſæ God is wholſome. We ſæ God the Father in Chriſte the Sonne. And Chriſt we ſæ in his worde, that is, thereby knowe we him to be the Sonne of the lyuing God, and the ſauiour of the whole worlde. *Iohn.8.47* *Iohn.14.9.*

Therefore ſæing there is none agræment betwene light and darkneſſe, neither hath Chriſte any concorde with Belyall, let euerye man loke whether he bæ of God, or elſe of Sathan the Prince of darkeneſſe. For euen as hee which worketh good thinges is of God, and by the light of the knowledge of hym frameth the eye of his mynde, and when as by theſe thinges, he is altogether lyghte, and ſæthe God whiche is the true lyghte, and is ſæne of others as a lyghte in the worlde ſuſtayning the worde of lyfe: Euen ſo he that worketh euyll thinges, walketh in darkeneſſe, and cannot ſæ GOD, that is, bee thoſe things whiche are of God, neyther is he ſæne of others Occum.

Psa. 119 163. if he rebuke or correcte any man, but all men hate and abhorre him. According to that wyse Oracle, I haue hated and abhorred iniquitie.

Vers. 12 ¶ Demetrius hath good reporte of all men; and of the trueth it selfe: yea, and we our selues beare recorde, and ye knowe that our testimony is true.

Imlerus Bullinger. *Demetrius hath good report of all men.* First, he setteth the godlinesse of Demetrius against the malice wherewith Diotrephes was endued, and against his wicked example, secondly, he opposeth & ioyneth that most godly example of that most excellent man Demetrius, that nothing might be wanting, which might confirme the minde of Gaius. For the mindes of good men are vehementlie shaken by the evyll examples of wicked men: whereby we see the Scriptures Ps. 37. 1 & 73. 2 cure this disease verie often. It followeth, *And of the trueth it selfe.* He affirmeth the prayse to be true which was published of Demetrius. As if he sayde: thou shalt eschew the Imlerus. Pelicanus example of Diotrephes, and shalt set before thee the example of Demetrius, for his pietie hath good report of all men, who although they woulde saye nothing, yet the thing it selfe testifieth the vertue of the man. It followeth. *And we our selues beare recorde.* That is: But euen we also hauing experience of his vertue and sincerities, do beare witnesse of him, vnto whome I knowe you do firmelie geue credite: because to all men I speake thinges that are tryed, and certainlie known, and I speake nothing for the fauour of man, or of hatred, Deu. 17. 6 but as I haue learned of trueth and certaintie. Forthermore in the mouth of two or three wytnesses confirmeth euery worde. It must needes be truly that Demetrius was a man of a wonderfull integritie, vnto whome all good men gaue good reporte: and finallie the trueth it selfe, together with this faythfull Senior and minister of Christ, who had not

learned

learned to flatter. Of farre other disposition and sayth was he, then that Demetrius the Syluersmyth of Diana in *Ephesus*, which yelded not a lytle gaine to the Craftsmen: but to Paule and the Saintes there, most greuous sedition, and most perilous trouble. Pelica. *Act.19.24*

That parcell (*of all men*) maye also be vnderstoode of the Infidelles, that we maye knowe this man to be indued with such great honestie, that he lyued euen amongst the Infidels without offence. For Paule wylleth that the Christians shoulde studie to be without offence, both to the Iewes, and to the Grekes, and also to the Churche, euen as I (sayth he) *1.Co.10.32* please all men in all things. And Peter sayth: haue your Marlorat conuersation honest among the Gentils that they that speak euill of you, as of euill doers, may by your good woorks which *1.Pet.2.12* they shall se glorifie God in the daye of visitation. Letting passe therefore Diotrephes, let vs rather immitate Gaius and Demetrius.

¶ I haue manye things to write, but I will not with *Vers.13* Inke and penne write vnto thee.

Haue many things to write. Euen as he shutte vp the former Bullinger. Epistle, euē so now also concludeth he this Epistel: that no man should requyre any notable copie or exquisite studie of eloquence in the Disciples of Christ, which followe a more diligent order of veritie then of woordes. It followeth. *But I will not with ynke and penne write vnto thee.* Out of this Imlerus. place and such lyke, some there be which endeuour to establishe many mens constitutions in the Church, being not founded in the sounde Scriptures, saying that: though there be nothing written concerning them in the woorde, yet are they to be accoumpted holie, seing that there rested many thinges with the Apostles, Euangelistes, and godlie men of that age, vnwritten.

But if you beholde fayth in Christ, and the chiefe grounde of our saluation, there maye nothing be added, nor any other Gospell preached: that although an Angell from Heauen preached any other Gospell, then that which the Apostles preached, and committed to memorie, he must be accursed. But if you haue respecte vnto the outwarde ordinaunces of the Church, or the workes of Charitie, the vniuersal Church vpon occasion of matters and tymes, maye adde and chaunge some thinges. Of which thing the Reader maye see more.

Against the Gospel of the familie of Loue. *Gala.1.8*

Marlorat.

Certainlie Paule sayth, that he hath declared all the counsayle of God, to those vnto whome he preached the Gospell. And Christe also thus speaketh vnto his Apostles: I call you not seruauntes from henceforth, for the seruaunt knoweth not what his Lorde doth, but you haue I called friendes: for all things that I haue hearde of my Father, I haue made knowne to you.

Iohn.20.30 & .21.15 & .2.Thes. 2.15 Act.20.27.

Vers.14

¶ For I trust I shall shortlie see thee, and we shal speake mouth to mouth. Peace bee with thee. The friendes salute thee. Greete the frindes by name.

Marlorat, Pelica.

FOr *I trust I shall shortly see thee*. This saying containeth the cause of the breuity of the Epistle. As if he should saye: There were also many other things besyde these, which I desired to wryte vnto thée: but I had rather declare them being present, then commit them vnto wryting. For I trust shortlye to sée thée, and speake face to face: if so it séeme good to him, by whose becke all thinges are gouerned. It followeth: *peace be vnto thee*. This peace which he wisheth vnto Gaius that beloued, contayneth not onely health of the bodye, but also of the soule as it hath béene often sayde. It followeth. *The friendes salute thee*. Howe with a mutuall and

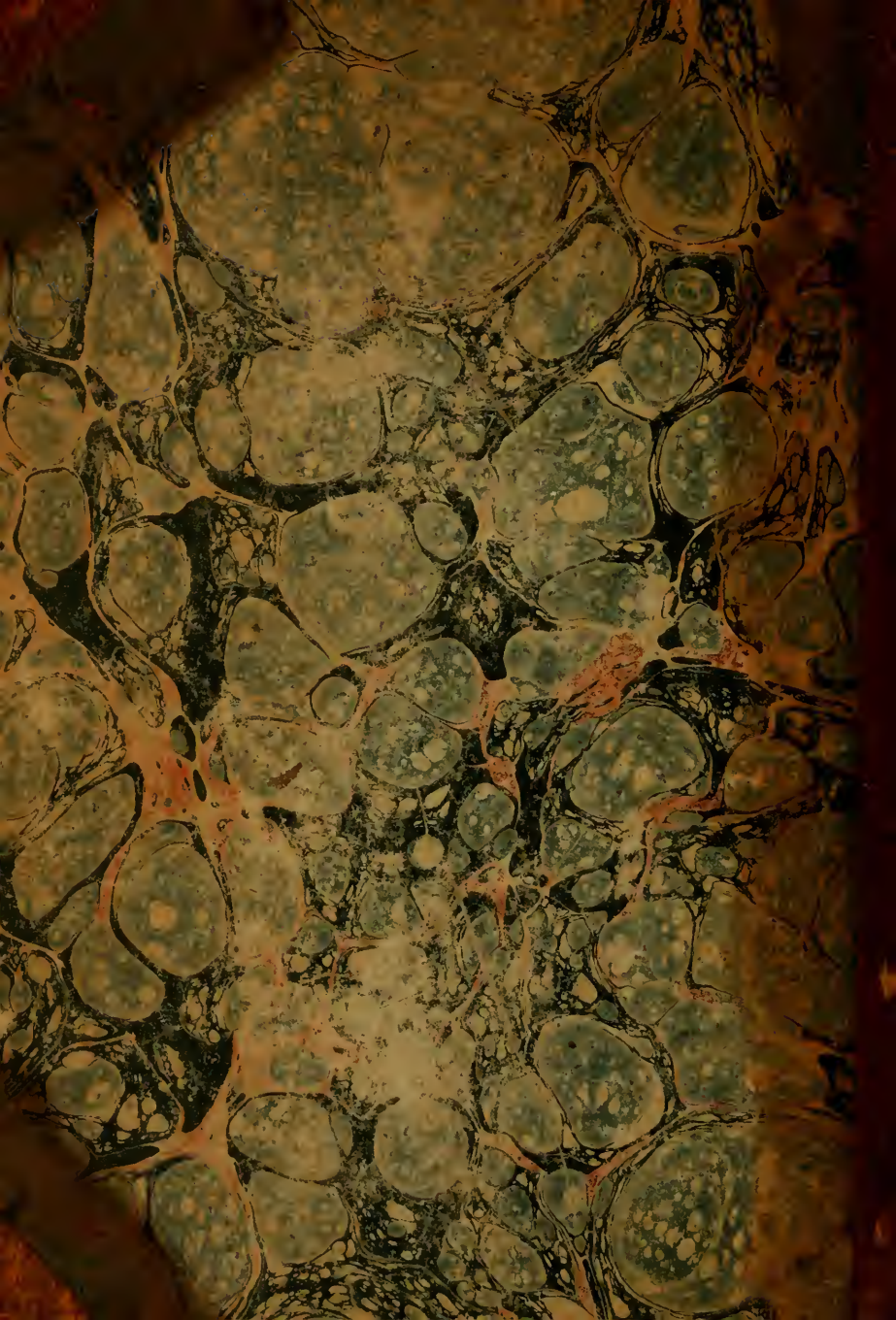
Marlorat.

Christian

Christian salutation is the Epistle shut vp: which although it be short yet contayneth it a notable argument rather to be immitated then disputed of. For brevitye hath also his mysteries. Bullinger

(.·.)

FINIS.

Faultes escaped

In folio. 1. line. 20. for Se. reade Et. In folio. 3. line. 35. for Betus reade, Belus. In folio. 6. line. 31. for when reade then. In folio. 7. line. 24. for, is one, reade, is one thinge. In eodem. 20. for but there, reade, then. In fol. 8. line. 31. for, augmenteth haynousnesse, reade, augmenteth the haynousnesse. In fol. 9. line. 12. for requireth, reade, executeth. In fol. 10. line. 24. for gladnesse, reade godlinesse. In fol. 13. line. 17. for, apprehension: but yet remaine, reade, apprehension of God: but yet euery man. In eodem. line. 25. for, this, reade, his. In fol. 14 line. 5. for, Constant, reade, Inconstant. In eodem. line. 23. for thus, read, that. In fol. 17. line. 28. for name, reade meane. In. folio. 18. line. 22. for Offence, reade, Office. In fol. 22. line. 22. for, of, reade, or. In fol. 25. line. 26. for, the mercy, reade, the mercy of God. In fol. 26. line. 26. for, councelled read, compelled. In fol. 27. line. 7. for, them for the, reade, thence forth. In fol. 29. line. 4. for, vanished, reade, banquished. In eodem. line. 21. for prosperously, reade, prepostrously. In fol. 32. line. 22. for, Jonas by, reade Jonas prayed not by. In fol. 34 line. 26. for, yet I, reade, yet wil I. In fol 35. in the notes, for, To the rootes signifieth, reade, To the rootes the Hebrew word signifieth. In folio. 39. line. 30. for, shall in, reade shall fynde in. In fol. 47. line. 24. for expositinally, reade, expositively. In fol. 49. line. 35. for, least, reade Iest. In fol. 51. line. 5. for, theese reade chiefe. In fol. 64. line, 7. for, went out, reade, went not out. In fol. 56. line. 13. for prayer to be. reade prayer ought to be. In fol. 65. line. 16. for dampnation, reade denunciation. In foll. 70. line. 24. for Emphate. reade, Emphasis.